

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Letter From Boston.

BY W. H. ROGERS.

In last week's letter mention was made of the fate of Paine Memorial Hall, and now Parker Memorial Hall has also come to grief. Built under the auspices of the Twenty-eighth Congregational Society, of which Mr. Parker was virtually the founder, this hall has recently been transferred to the Benevolent Fraternity of Churches, a society founded on moral ideas rather than on religious teaching. I am aware that it is claimed that the above Fraternity of Churches is an outgrowth of Parker's teachings, but it remains true that the society, which was organized to give Mr. Parker a hearing, has become defunct, and has sold the hall which was built in Mr. Parker's honor.

Mr. Parker proposed to demolish the foundations of Evangelical Christianity, but you have the outcome. There is plenty of religion of the Parker type in Boston, but it exists in a very nebulous condition—a destructive rather than a constructive force.

The name of Prof. Henry Drummond is most frequently associated with "Natural Law in the Spiritual World," a book which our preachers have generally read, but in the judgment of the writer the best things from Drummond are not to be found in that book. The author of that book gave some excellent addresses at Northfield, Mass., in 1887, on the following topics: "Love—The Supreme Gift," "Study of the Bible," "Dealing With Doubt," "How to Learn How to Learn," "Modes of Sanctification." These addresses can be recommended as very practical and helpful.

Writing of Paine and Parker suggests the question, "What should be the attitude of the Christian toward the skeptic?" It seems to me that this question cannot be better answered than it has been in Drummond's address on "Dealing with Doubt," from which I desire to make liberal, though not *verbatim*, extracts, which I hope may prove useful and suggestive to such of my readers as have not read the addresses for themselves. The Professor speaks on the question at issue substantially as follows:

First. These doubters are often the best men in the country—men of intellectual honesty, who cannot allow themselves to be put to rest by words or phrases or traditions or ideologies, but who must get to the bottom of things for themselves.

Christ was fond of these men. We are born questioners. The child's great word is "Why?" It asks every kind of question about every kind of thing. That is the incipient doubt in the nature of man.

Second. The world is a riddle. In every cell of every leaf there are a hundred questions.

Third. The instrument with which we investigate truth is impaired. Some say it fell and is broken. It is clouded with prejudice, heredity and sin.

Fourth. All religious truths are doubtful. The ordinary proof for the existence of a God involves either an assumption, argument in a circle, or a contradiction. This origin of doubt should teach us great intellectual humility, sympathy and toleration with all men who venture upon the ocean of truth to find out a path through it for themselves. What has been the Church's treatment of doubt in the past? It has been very simple. "There is a heretic burn him." The modern Church says to a man who is skeptical: Not "burn him," but "brand him." Men look upon a heretic or an unsound man with more horror than they do upon a man who gets drunk. Contrast Christ's treatment of doubt. Observe the respect with which he treated men's intellectual difficulties. Christ never failed to distinguish between doubt and unbelief. Doubt is "can't believe," unbelief is "won't believe." Doubt is

honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness. Loving darkness rather than light—that is what Christ attacked, and attacked unsparingly. But for the intellectual questioning of Thomas and Philip and Nicodemus and many others who came to him to have their great problems solved, He was respectful and generous and tolerant.

How did He meet their doubts? The Church, as I have said, says: "Brand him." Christ said: "Teach him." When Thomas came to Him and denied His very resurrection and stood before Him waiting for the scathing words and lashing for his unbelief, *they never came*. Christ gave him facts—facts. No man can go around facts.

Christ said: "Behold my hands and my feet." The great god of science at the present time is a fact. Its cry is: "Give me facts." Found anything you like upon facts and we will believe it. The spirit of Christ was the scientific spirit. Theologies are human versions of Divine truths, and hence the varieties of the versions and the inconsistencies of them. Let a man get the truth first and select his version afterwards. Lovingly, wisely, tenderly teach the doubter. *Faith is never opposed to reason in the New Testament; it is opposed to sight.*

Make all the concessions to the doubter that you can. Probably nine-tenths of what he says about the character of churches and ministers may be true, and you have gained a point with your man when you concede it.

Admit the fallacies he charges upon your theories and creeds, and call his attention to Christ, the facts about Christ and the words of Christ.

Second. Beg him to set aside unsolved problems.

Third. Remember that talking about difficulties aggravates them. Don't go the whole round of doctrines, but simply say what can be philosophically and scientifically said, and what is honestly known about a very few of the vital points of Christianity.

Fourth. Turn away from reason and go into the man's moral life. Enter the practical side of his nature. Entreat him not to postpone his life's usefulness and highest happiness until he has settled all the problems of the universe. Cause him to forget his intellectual difficulties by leading him out into contact with the moral needs of the world.

"The other instance—the next commonest question, perhaps—is the question of miracles. It is impossible, of course, to discuss that now—miracles; but that question is thrown at my head every second day: 'What do you say to a man when he says to you, why do you believe in miracles?' I say, 'Because I have seen them.' He says, 'When?' I say, 'Yesterday.' He says, 'Where?' 'Down such-and-such a street I saw a man who was a drunkard redeemed by the power of an unseen Christ and saved from sin. That is a miracle.'

The best apologetic for Christianity is a Christian. That is a fact which the man cannot get over. There are fifty other arguments for miracles, but none so good as that you have seen them. Perhaps you are one yourself. But take you a man and show him a miracle with his own eyes. Then he will believe.

—How often it needs to be said that it is not "some great thing" God's demands of each one of us, but the *little things*,—the giving of the "cup of cold water," the visiting of those in "affliction," the caring for the needy, the quick, frequent and Good-Samaritan-like response to the cries of distress, the bearing of a brother's or sister's burden—these God requires at our hands and these evoke his praise. "Bear ye one another's burden and so fulfill the law of Christ."

Friends in Council.

I am so glad THE MISSIONARY WEEKLY notices editorially the action of the leading educators in Michigan against the use of tobacco. I look upon the tobacco habit as one of the great evils of this age, and all teachers and preachers should discourage the pernicious practice. Prof. Homer Searly, one of Iowa's best teachers, and President of the State Educational Society, says he can secure no close application from those students who use tobacco. He says they may as well be taken out of school.

SIMPSON ELY.

KIRKSVILLE, MO.

MISSIONARY WORK. — Dear Friends in Council: Christ said: "Preach the gospel to every creature." This is a glorious work. What position is more honorable in the sight of God than the bearer of the glad tidings of the spiritual remedy for the cure of sin? Who will receive a brighter crown than those who, of their means contribute to the support of the faithful minister of God's word? God's word is the seed of the kingdom; good and honest hearts are the soil. "Faith comes by hearing," but how shall they hear without a preacher? How can they preach unless they are sent? What we have belongs to the Lord. Freely we have received; freely we must give. Brother preacher impress upon the brethren with whom you labor the importance of being liberal. Suppress, as far as you are able, every principle of selfishness. Preach the word both to alien and Christian.

C. E. HOLT.

CYPRESS INN, TENN.

MAKING CHURCH OFFICERS.—The foregoing words were the caption of a brief essay in the MISSIONARY WEEKLY of recent date. Rather than have inefficient elders, it is "far better to leave the Lord's work in the hands of the evangelist until proper material is developed out of which to make officers." He that desires the office of a bishop desires a good office. No, that is not correct. He that desires the office of a bishop desires a good word. The Holy Spirit describes what should be the qualification of elders. Those who have such qualifications will desire, when called, to consecrate themselves to the work of watching souls as they that must give account. Persons can be asked to preside at the Lord's table who are not elders. Every church should act in a way to develop the best there is in every member. This is one way to discover who may be fitted for the eldership. I have known churches to be destroyed because the reputation of one or more of its elders was deplorable. Again, I have known churches to be weak and inefficient, not because the elders are wanting in goodness, wisdom and faithfulness, but because the church sits in judgment on them and will not be led or fed by them. A member of a church once said to me, "Our elders do not amount to anything." I replied, "You do not allow them to amount to anything." Every one should do the best he can.

W. O. MOORE.

A bright girl of 16 years, possessing an entrancing voice and bewitching smile, gave her heart in love and her hand in marriage against her parents' wish. Her husband was kind, attentive, indulgent. She loved the world, the stage, ball-room and music. An imprudent effort to be ready to attend a ball occasioned sickness, resulting in death before she reached 19 years. She passed away with no surrender to Him who died to save. A life undeveloped, a career cut short, a soul unsaved. What text would you have chosen for a funeral sermon? What statements would you have made to console the bereaved? Would you have been honest there? What is your custom on occasions like this?

R. E. D.

The poorest argument that can be offered in a discussion on any

subject is to get mad. The most becoming thing for an angry man to do is to hush. The wisest thing is to lay "aside all malice," for "Malice, * * * Guile, * * * hypocrites, * * * envies, and all evil speakings," hinder us from becoming as "new-born babes." Like the frost falling upon the tender grass, they bite and kill the desire for "the sincere milk of the word." Nor is this all. They choke and hinder the growth in the divinest life. 1 Peter, 2: 1, 2. Jesus said, "The tree is known by its fruit." Paul said, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." By these fruits let us be known.

R. W. OFFICER.

ATOKA, I. T.

WHOM TO FOLLOW.—Prone as we are to think that we are following our own plans, controlling our own acts, and guiding ourselves, a careful examination will reveal the fact that we are but followers, leaders—some may be, to a certain extent, models in some respects to the few, yet followers ourselves of others.

The men of the past who stand before us as the greatest leaders, are men who themselves have been the very best followers.

To follow in the well defined foot-prints of one who has gone successfully over the mountains of difficulty that lie before us, is far safer than leading through a trackless desert that has never been explored.

Man, I care not how lofty his attainments may be, needs some one to lead him, some one to guide. Such an one we have before us in the person of Christ. See what a noble example of following he gives us. "My meat and my drink is to do my Father's will," "I came not to do my own will, but the will of him that sent me," and "Although he were a son, yet learned he obedience by the things he suffered." He was obedient, "even unto death."

The law of Moses, and the baptism of John, were carefully observed. God was his Leader, and by his life of self-denial he became at once the safest, most powerful, and most perfect leader of men, whether for time or for eternity. Young man, whom are you following? There is safety, honor, victory, glory and wealth in following Christ.

GEO. M. LOLLAR.

WHEELER, ILL.

FAITH BEFORE REPENTANCE.—Those who teach that repentance precedes faith in the conversion of sinners, base their teaching upon Mat. xxi: 32; Mark i: 15; and Acts xx: 21. This mistake results (1) from misunderstanding the meaning of the terms, (2) from a historic misapplication of them to God, and to the Christ of the Gospel. The people already believed in God. Against him they had sinned, therefore they must repent of the sin committed against that God in whom they already believed. This would prepare them in mind and heart to believe in and accept him who is the Son of God. If, in the nature of the case, repentance comes first, we meet with an insurmountable difficulty. Every time a Christian sins he has an occasion to repent. If he does not repent he cannot be forgiven. It is absurd to think he must be *unfaithful* before he can repent. A case in point we have in 2 Cor. vii. Paul brought these Corinthian Christians to repentance. If this is true of Christians, how can it be otherwise with the sinner who is for the first time turning to God?

J. M. DOWNING.

WEST LIBERTY, KY.

TO FRIENDS IN COUNCIL.—Brother Pollard's view on John xix: 12, in MISSIONARY WEEKLY, of February 21, I think correct. It undoubtedly is a greater work to lift man up above the material into the more elevated plain of the spiritual than to mend the disordered and useless functions and organs that can only be of use in the material. Yet, I can but doubt a man's pretensions to being thus elevated if he

will not stoop down and do what Jesus did. True, we have not at this time the powers to touch the blind eye and deaf ear and open them, or the crooked limb and straighten it. Yet we have the power to be eyes to the blind, ears to the deaf, and limbs to the cripple. And Jesus demands just this much of every disciple of His. Inasmuch as ye have, or inasmuch as ye have not done it unto the least of these, ye have or have not done it unto me. He himself has said. It is better for us to do this, and neglect prophecy and miracles, than to prophesy and cast out devils, and not do it. Verily Paul was right when he said: "Covet the best gifts, yet show I you a more excellent way." J. L. McDONALD.

TOLEDO, O.

BE YOURSELF.—My brother, if you want to know anything about the Bible, go to the Bible to get that knowledge. The only correct interpreter of the Bible is the book itself. Do not borrow your knowledge; to preach other men's ideas is only using borrowed knowledge. Go to the book, the fountain of knowledge; you can gain a knowledge of what is there as well as anyone else. "What man has done, man can do." Should you present an idea that some one before you has presented, if you got it from the book it is yours, if you got it from some one else it is not. Do not try to ape someone else; you will fail if you do. Be yourself in gesture, in expression, in thought, in everything. Do not strain your voice in the pulpit if you are a preacher; your audience will detect it, and you will lose ground by it. Be sociable and kind, but above all be yourself.

G. W. G.

A Reply to Boston Letter.

BY A. B. CHANDLER.

I desire to say a few words, not for the sake of argument or discussion, because I have enough of this in another field, but for the truth's sake only, touching "the suppression of the ballot at the South," referred to in the article of our Bro. Rogers in the MISSIONARY of the 28th inst. Our brother says: "In a recent prelude Mr. Cook alluded to the suppression of the ballot as the vaulting-block by which the South leaps into the saddle of power in Congress. I fear there is too much truth in the lecturer's statements." I desire to speak for Virginia especially as she is included in "the South," and for our Southern sisters generally, and say to our brother he need have no fears. There is no suppression of the ballot in Virginia. The negro votes as freely as the white man. I say this for Virginia on my personal knowledge. Of this question further North or South I can only speak from information derived from others, as our brother Rogers does. But the negro question, the irrepressible conflict so-called, can never be settled satisfactorily and permanently by national interference or coercion, or by fanning the flames of sectional animosities, or by the discussion of this political and social problem by the uninitiated and uninformed. The qualification of an elector, so there is no discrimination on account of race or color, is, I believe, universally conceded to be a question of State jurisdiction only—as in Massachusetts, for instance, an educational qualification is required, while in Virginia none such is, only the voter shall be twenty-one years old and have a sufficient residence in the State; but we in Virginia are not over anxious about the educational requirement which our Massachusetts friends have engrafted in their constitution, whereby they exclude the illiterate from exercising the elective franchise. May we not ask our Massachusetts friends to be as trusting, confident and liberal towards us as we are towards them? May they not trust us to manage our own domestic concerns—if we keep it at least within the limits of the United States Constitution? We are twenty-five years after the

war, but this negro issue has just begun. The South up to this time, or Virginia at least, has had no need to suppress the negro vote. It is true in some sections of the State the people suffer from their investiture of the elective franchise, as he occasionally gets into office, but this is not the rule. It may do for people a long way from the seat of war to philosophize and direct the operation of armies (disastrously, however inevitably) but the common soldiers in the tented field, or in the clash of arms, know what war is. So as to the negro, our friends away off may theorize and philosophize about his rights and condition, but we know who he is and what he is. The numbers of the white race in Virginia have thus far enabled us to out-vote him, and thus secure the government and maintain our civilization. We give him every right; legal and political, we enjoy, to hold property, to vote, to enjoy the protection of the same laws, and will ever deal kindly with him. He can, as we do, worship God according to the dictates of his own conscience; but we simply out-vote him, and thus keep him out of those places he is unqualified to fill, namely, the legislative, executive and judiciary departments of the government. We have spent millions of dollars, levied and collected upon the property of the white race to educate him. But we, too, in Virginia, I fear, are fast approaching the irrepressible conflict. The negroes, as a race, are largely devoid of morality and virtue, and hence are increasing much more rapidly than the white race. They vote almost solidly in all general elections, especially National. A goodly number of whites have joined them. When they out-number and out-vote us, then comes the issue—the issue to be decided by the American people, by the Caucasian race, viz: Shall virtue or vice, intelligence or ignorance, rule America? Shall property rights be respected, or shall we succumb to anarchy and crime? Shall the intelligence of the country bear aloft the standard of the cross, or shall it be committed to the hands of the unlettered African? History answers these queries. Where are the possessions of the Indians, to protect whose personal and property rights this government has so often enacted its laws? Almost all his possessions are gone, and, as a race, he is rapidly disappearing; and by the latest enactment of the General Government still a few thousand acres more of his last reservation were opened to the white citizens of America, and thus, by degrees, but surely, his person and his property are rapidly disappearing before the master march of the mind and prowess of the white man. The history of the world shows that what the white man has wanted he has gotten; and so I fear it will be with our "Brother in Black" if the issue of races is sought by him or forced on us by our friends in "White." And when this issue really comes, and the black man slowly disappears, none will be more ready to welcome his departure and to move in and occupy the sunny land of the South than his warm and ardent Northern friends. I deplore the issue. I trust it may be long deferred. I pray it may never really come. We of the South know the negro well. We know that when he is let alone and not interfered with he is kind in feeling and disposition, and easily controlled and governed. The writer owes them personally no feelings but kindness—is under many obligations to them; has received freely their suffrages, and, if he may be allowed to suggest, would state that in his opinion the use of millions of dollars in the purchase of votes, an admitted fact all over the Union, is more threatening to the stability and existence of the government than the suppression of votes, North or South, because much more easily accomplished. Here is an issue extending from ocean to ocean.

This article is written only in vindication of Virginia, the South and truth.

The Unconscious Power of Christian Life. Mt. v. 13-14.

BY M. J. FERGUSSON.

To be a Christian is to be a peer of the realm of Heaven. No higher honor is accessible to men. It does not make them counsellors of God, but does constitute them executors of His will.

Righteousness is God's power for the ordering of this world; but abstract righteousness is powerless. It must become personal, and it can become so only in the lives of men. For this reason Jesus declares men to be "the salt of the earth." In them the divine life becomes concrete and visible, and, becoming so, it is the constraining and conserving force of God in the world. This is the fact broadly stated in Mt. v. 13-14.

There is no means of measuring the amount of this energy that becomes effective; nor is there need of any. It is enough for us to know that the presence of Christians in the world furnishes the divine explanation of whatever moral progress and triumph of godliness we behold. Nor is it too much to say that such progress is far more than we can see. Like heaven, the subtle power of personal righteousness is permeating the whole lump of humanity.

This fact puts the world into the hand of the righteous. It does not make it their pulpit, because their power is not exerted by an act of will; but, according to the Master's matchless metaphor, it is like leaven. Its work is silent, inarticulate, but irresistible. The righteous do not say, we will do this or that with society; but, like the voiceless moon, they move on in their tranquil course, and the world is illumined, and the great ocean of men is lifted up. This is done without effort or loss of energy. It is like the tireless strength of the Eternal One. Nay, it is that. Personal righteousness is the spirit that broods over moral chaos and brings it into order and beauty. It is the invisible power that holds the mad world in its orbit.

It does not become a Christian to boast; but surely he may be permitted a sense of quiet exultation that he is leagued with the eternal Righteousness, and is its visible expression to men. It can be no wrong for the earthen vessel to rejoice that it contains the incalculable treasure. He can afford to be serene and "careless," in the midst of the world's jostle and clamor in the pursuit of "fool's gold," who has the true riches. He can almost afford to smile at the delusion of that blasphemous unbelief which stands on the eminence to which nineteen centuries of Christian lives have exalted it, and turns its horrified gaze on the moral attitude of the men who lived and warred thirty-five hundred years ago.

The diffusive power of righteousness is not at all proportioned to their number, but to their intensity. Few men attain to Christian life, and yet it sets the standard and furnishes the ideal for all men. I have stood in the darkness, forty miles away, and seen the electric lights of a city sending a column of radiance up to the "soaring sky." So many fathers and mothers, whose humble lot has hidden their names from the knowledge of men, have lived lives whose light "smote the stars," and drew the eyes of thousands who never inquired whence it came. Their actions

"Won such reverence sweet As hid all measure of the feat."

It is a blessed reflection, to those whose only gift lies in simply living a pure life, that this constitutes them a part of God's working force. Nor is it less pleasant to us all, that, over and above all good intent, our lives are swelling the cumulative power of righteousness in society.

"Nor knowest thou what argument Thy life to thy neighbor's creed hath lent."

A necessary element in the power of a Christian life is its self-revelation. "Ye are the light of the world. A city that is set on a hill cannot be hid." Light does not need to be labelled. It needs no interpretation. Rather, it is the interpreter of all things. So of Christian life. Itself clear as a "sun-path," it is the means of revealing and correcting all other life. It smites through every opening in mind or heart of men, like light, with "healing in its beams." It is diffusive, pervasive, spontaneous, unconscious, inarticulate, resistless.

Studies in Sacred History.

BY M. B. RYAN.

THE FLOOD.

Were we to take up the Bible for the first time and read the story of the flood, we could not fail to be struck with the perfect naturalness of it. There is no fictitious air about it. It bears evidence of being a candid recital of facts. And the facts follow each other in natural and logical order. Every feature of the event has its justification in the necessities of the case. There is,

1st. The condition of things provoking the catastrophe. Sin had grown rampant, and evil threatened to exterminate righteousness.

2nd. The purpose of God to destroy the race from the earth.

3rd. The choice of an instrumentality—a deluge of water.

4th. A warning to the righteous, that they might escape.

5th. The way of escape indicated and the ark planned.

6th. The destruction of the animal creation with man, except enough to stock the new earth. There was wisdom in this. Had the antediluvian animals been spared, their presence after the flood would have been a calamity. The little band of surviving men would have no use for the domestic animals beyond a very few, and they would have found themselves at a disadvantage in a struggle for dominion in the new earth with such a herd of wild animals as must have existed. So, although the animals had not shared in man's sin, they shared in his destruction, that the heads of the new race might begin their new dominion under the most advantageous circumstances.

7th. The gradual rise and subsidence of the waters. Forty days and forty nights it rained; and the intimation is that during the same length of time the fountains of the great deep were contributing to the devastating flood, and the waters were rising gradually but steadily; now bearing up the ark, and lifting it up above the earth; now carrying it upon the face of the waters; now prevailing exceedingly upon the earth, covering the table-lands, the mountains, "and all the high hills that were under the whole heaven." And still upward the waters prevailed fifteen cubits, till the last land-object was lost to sight, and there was but a shoreless ocean where formerly there had been a varied and beautiful landscape. Then, as a result of this, "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." This fact is repeated over and over; and, as if to show the absolute likelihood of its truth, we are told that "the waters prevailed upon the earth an hundred and fifty days." Only what was in the ark, that wooden chest, floating lonely on the bosom of that death-dealing ocean, only these were saved alive. And then, when the purpose of the deluge had been effected, the waters began to subside. "God remembered Noah and every living thing, and all the cattle that was with him in the ark, and God made a wind to pass over the earth, and the waters assuaged." The sources of the waters were stopped, and they began to abate; and presently the first mountain tops appeared. On one of these the ark rested. And still gradually did the waters sink away until "the face of the ground was dry."

8th. Even the sending forth of the birds has an air of naturalness about it which evidences its truth. Noah sent out the raven first, a hardy bird, accustomed to inclemency of weather, and long flights, and rough usage. This did not return to him, or, if returning to the ark, did not remain, but "went to and fro until the waters were dried up from off the earth." Just what might have been expected of the raven, an unclean bird that feasted on carrion, and which would desire no better resting place than the dead carcasses that must have covered the mountain-tops if not the surface of the waters, and no daintier food than they afforded. Then Noah sent forth the dove, a gentle bird and dainty as well, "and she returned unto him into the ark," for she "found no rest for the sole of her feet." True, the mountain-tops were uncovered, and there were land objects in sight,

but the whole must have been covered with a sediment, as yet all wet and slimy from the engulfing waters, and the dainty bird found no spot to alight. In seven days more she was again sent out, and this time brought evidence that the waters had subsided, in the leaf plucked from the olive tree upon which doubtless she had rested in her weary flight.

The duration of the flood was about one year. At the end of this time God called Noah and his family out of the ark to stand upon the new earth as the heads of a new race. Noah's first act was to build an altar and offer of every clean beast and fowl an offering of thanksgiving to God, as a recognition of his wonderful providence. And God made a covenant with Noah, in which he promised not to curse the ground any more for man's sake, neither to smite any more every living thing. But as long as the earth remained to grant seed-time and harvest, cold and heat, summer and winter, day and night. And so man started on his new career, in a world washed of its impurities, and with the guarantee of the covenant mercies of God.

Principal Dawson conjectures that this record of the flood is the log-book of an eyewitness of the events. This is not at all impossible, and it is an interesting thought that we may have in this story the work of Noah himself, or of one of his sons.

The Ascetic.

BY I. A. THAYER.

Occupying the extreme opposite to the sensualist is the ascetic. When under the influence of his extreme notions he withdraws himself from the ordinary walks of life, and gives himself over to mortifying, not only the hurtful passions, but all the proper human feelings. He looks upon the material world as essentially evil in itself. He regards the enjoyment from sensation as in itself wrong. He is suspicious of a smile, looks upon earthly happiness as an evidence of depravity, and regards pain as man's most profitable condition. He would assassinate the lark, commit flowers to the flames, drown music with lamentations for sin, and look through a smoked glass at the radiance of nature. To him a bright ribbon is a banner of evil, jewelry is the devil's charm, and a fashionable bonnet is the crown of pride. The whole world is evil, every contact with it is corrupting, and nature is a stupendous mistake.

The views of the ascetics found expression in early times in the lives of men who secluded themselves from society and the common enjoyments of life. They gave themselves up to meditations on sin, death and eternity. They wandered in deserts and mountains, lived in caves, subsisted on barks, roots, berries and insects. They resorted to all sorts of self-torture, mutilating the body sometimes in the most shocking manner and thus subsisting a few years in the most revolting misery. For more than a thousand years of the history of the Christian Church this was regarded as especially meritorious, and to these men the church pointed, with a peculiar pride. Hence came monasteries and nunneries, and those who were to engage in the highest service of the church abstained from the holy relation of husband and wife.

Nor is this false notion extinct to-day in Protestantism. Somehow the opinion finds a lodgment in the minds of men that piety is to be known by the distance to which we withdraw our thoughts from earth and the world of beauty and pleasure. Hence our notion of sanctity that divides things into two great classes, the sacred and secular, and that keeps alive the broad distinction between clergy and laity. Under pressure of this sentiment people have come to think that a minister of the gospel should know nothing of human life in its every day rugged reality, nothing of business, pleasure, life's ten thousand anxieties (except the anxiety of getting a living.) He should avoid being a man among men. He should content himself with spinning sentimental yarn, proclaiming general platitudes and peddling social soap; distinguish himself by the color and

cut of his garments, his ability to quote poetry and part his hair in the middle. The demand of this sentiment, in fine, requires that the minister shall become a sanctified dunce; and leaving out the fact of sanctification, it must be conceded that the demand is too frequently met.

This broad line of distinction between the sacred and secular is a false and harmful one. There is not a thing that God ever made which is not sacred by virtue of the divine touch. There is not an action he requires in the round of a busy life that is not hallowed by his authority. Nor is there a religious act that is not secular by virtue of its bearings on secular life; for the Almighty has required no act or faith that does not look to the amelioration of the human state.

The evils of this extreme are many and deadly. In the first place it has covered more arrant hypocrisy than has hidden under any other cloak. No unblushing sensualist of the world has ever practiced vices or perpetrated crimes more hideous than in all ages have been frequently brought to light in monasteries and nunneries and among the peculiarly sanctimonious of all times and parties. I have seen very few people who claimed "entire sanctification" who were not hypocrites. I have learned from long observation that those exceedingly pious and holy people we frequently meet, who are so far above the average man, will bear watching; and if they are especially noisy in advertising their virtues and pointing out the faults of others, you may safely mark them as rotten to the core. But in the second place, the milder side of this extreme is doing incalculable mischief in repelling the world by making the gospel unlovely and even hideous in its eyes. In more than one instance I have seen a church crushed out and the cause of the Son of Man crucified by these hard Pharisees who were in reality as devoid of true piety as a stone of nourishment. In many other instances, now known to me, churches are languishing under the same sour and hollow regime. The reaction from this extreme has brought on either a sceptical indifference or an extreme of laxness that devalues our religion.

But where is the true ground?

Our Work. No. 3.

BY W. O. MOORE.

The apostles were directed to go into all the world and make disciples; they were directed to baptize those they disciplined; they were directed to teach those disciplined and baptized "to observe all things whatsoever I have commanded you." The last portion of this commission is very comprehensive. It means such teaching as will enable those who have put on Christ to "be thoroughly furnished unto every good work." It means such teaching as will enable the beginner in Christ to understand fully the apostles' doctrine, and to so walk in the light as to enjoy the fellowship of the Father, Son and Holy Spirit. To cause this work to be successfully done two conditions are necessary: First, the one called to teach must be apt to teach, and devoted to his work. Secondly, the taught are under obligations to attend diligently to what is taught. The teacher must not only convey instruction but drill the taught in what pertains to life and godliness. He must show what godliness is, and, if possible, get the taught to exercise themselves unto it. Music is taught, but it is acquired only by proper thought and exercise. The different professions are taught, but they are acquired only by proper study and exercise. Shall a disciple listen to instruction pertaining to prayer, thanksgiving, and other Christian privileges and duties, and then say, when urged to do these things, "I can't?" This he must not say until he has made persistent effort. If Christ said: "Teaching them to observe all things whatsoever I have commanded you," it is evident that no one who is a disciple should be prayerless and silent with reference to the goodness of God, and what pertains to obligation and responsibility. Disciples should exhort one another constantly.

Those disciples should abound in what will confirm them in the Christian life, and in what will be a living declaration that they

are truly Christ's disciples. "If ye abide in my word," said Christ, "then truly are ye my disciples; and ye shall know the truth, and the truth shall make you free." Again, "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." What then is necessary to cause the proper teaching to be effective?

1. Those in the church must desire "the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Pet. 2: 2. They must "hunger and thirst after righteousness." If this appetite is wanting little can be done. It must be acquired, or teaching will be of no avail. Pastors of churches must feed the flock. This implies that the flock must eat. Pastors must set before the flock the things it must observe and do. The flock must have no disposition or taste that will cause it to be indifferent to, or to turn away from, what is set before it. A proper appetite can be acquired by attending diligently to what the Lord hath spoken, and by failing to gratify any desire that diverts the heart and life from Christ.

2. The "members which are upon the earth" must be "put to death," such as "uncleanness, passion, evil desire, and covetousness, the which is idolatry," and "the new men must be put on, which is renewed unto knowledge after the image of him that created him." In this way those in the church can exercise themselves unto godliness, and become partakers of the divine nature. In this way teaching will be effective, because there is a proper response on the part of those who are taught.

Introduction to Alexander Campbell.

BY C. S. REEVES, M. D.

During the spring of the year 1861, at the breaking out of the war, Alexander Campbell was on his return from his last visit to the West in the interest of Bethany College. The railroads in every direction were crowded with human freight. The writer, at the time, resided in middle Alabama. Boarding the train at Notasulga, it was with considerable difficulty I obtained a seat. Noticing a tall, dignified-looking old gentleman wending his way through the aisle, I pressed two gentlemen closer together and made for him a seat near me. Having his picture at home, and having some years before read a description of his phrenological organization from the pen of the celebrated O. S. Fowler in the *Phrenological Journal*, it immediately occurred to me that I was in the presence of that wonderful man—Alexander Campbell. Excusing my apparent impertinence, I asked his name, and gave him mine. In a very few moments we were engaged in pleasant conversation. I spoke of his healthy appearance for one of his age, and asked him what he attributed it mostly to—a naturally strong physical constitution or to the special providence of God. "Are you not a doctor?" said he. "Yes, sir." "Well, I attribute it mostly to my keeping rid of such fellows as you." Then remarked that he had not taken a dose of physic in 40 years; said that about 40 years ago he had contracted a cold and sore throat while preaching over in Missouri, and that some of the sisters had him drink a little tea, and that was the last.

We arrived at Atlanta, Ga., about 8 o'clock P. M. Meantime he had introduced me to his wife and Bro. Pendleton, his son-in-law. The regular hour for supper having passed, we four sat down together at the table. After thanks, given by himself, the meal was soon dispatched, and he invited me into the sitting-room with his wife. Taking a seat between them, he said: "Well, Bro. Reeves, we have incidentally met together to-day; we will meet no more until we meet at the bar of God." "You say that you are a Christian; adorn your profession, live and die a Christian. 'Be thou faithful unto death' and we shall meet again." "You made some remark to-day about my long gray hair and my old white head. Be a Christian, and the next time we meet it will not be so, but, without spot or wrinkle, I shall have an immortal, a glorious body, like unto the glorified body of our blessed Savior!" "God bless you, Bro. Reeves." So saying he

placed his hands on my head, and we parted and met no more. Like Paul, when the angel of God appeared unto him in the storm in mid-ocean to tell him that the lives of the ship's crew should be preserved, I believe it will be just as he said.

These thoughts have been suggested from hearing to-day a *Soul-sleeper*, or Christadelphian, alias a disciple of Dr. John Thomas, ventilate his vagaries before a large audience. Well do I remember this man and his defection from the Christian Church, and his broken vows with the committee of brethren at Richmond, Va. After a lapse of half a century, the system, though adding a new name and many other features, is the same *soul-less*, cold and lifeless thing it was at the first, with fewer attractions and fewer redeeming qualities than any modern sect known to me. A new vamped, born of semi-Saduseism, is what Campbell called it. To-day it is mixed with the Theodore Parker idea of two seeds. The devil made Cain and his seed and God the balance; so the speaker affirmed to-day. Campbell was correct when he said it (the doctrine) was the best of all arguments against catechisms, as the teacher dare not ask his pupil who made him, for the very good reason that he could not tell whether God or the devil! The speaker to-day pompously offered twenty dollars to any one in the audience who would show him in the Bible where any one but Jesus went to Heaven! I arose and read where Elijah went to Heaven; Paul was caught up to the third Heaven; our conversation in Heaven; our building of God Eternal in the Heavens, etc. Took a vote of the audience as to whether I had proved it. The audience decided I had, and then reversed it, and only himself (the speaker) and three other *Soul-sleepers* voted against my proof. I claimed the money; but, of course, it was not forthcoming. Not to be less courteous than he, I turned and read I Thess. v. 23, where Paul prays God to preserve the whole soul and body and spirit to the coming of the Lord Jesus Christ; and offered him fifty dollars if he would reconcile this with his doctrine of soul-sleeping; or, "dying, all over," as he called it. He made no effort to do so.

I'd rather have a mill-stone hanged about my neck and be cast into the depths of the sea than to preach such stuff for the doctrine of Christ.

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WHAT IS SCROFULA

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors," which, fastening upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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SUNDAY-SCHOOL LESSON.

MARCH 24, 1889.

BLIND BARTIMEUS.

MARK x: 46-52.

GOLDEN TEXT.—Thou Son of David, have mercy on me.—Mark x: 48.

TIME.—March A. D. 30. PLACE.—Jericho. PARALLEL ACCOUNTS.—Matt. xx: 29-34; Luke xviii: 35-43; xix: 1.

INTERVING EVENTS.—The incident of the rich young man led Jesus to teach a lesson on the danger of trusting in riches. He taught also the lesson that those who gave up every thing for his sake, and the gospel's, should receive an abundant reward in this world and in the world to come, eternal life. He again tells the disciples of the sufferings and insults that awaited him, his death and his resurrection, John and James asking him for places of honor in his kingdom, he again teaches them the lesson of humility. Having crossed the Jordan they came to Jericho, where the incident which is the subject of the lesson occurred.

REVISED VERSION.

46. And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. 47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48. And many charged him that he should hold his peace; but he cried the more a great deal, Thou Son of David, have mercy on me. 49. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50. And he, casting away his garment, rose, and came to Jesus. 51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

46-49. Jesus and his disciples were on their way to Jerusalem, and had come to Jericho. Great crowds of people were on their way to Jerusalem to keep the Passover. As they left Jericho they pass Bartimeus, a blind beggar, sitting on the wayside. Blindness is much more common in the East than in Europe, owing to the intense brightness of the sun and the fine dust in the air of those sandy countries. We have three accounts of this miracle, all differing slightly in minor particulars, but all agreeing in the main facts. Matthew mentions two blind men, Mark and Luke only one—the one best known. Matthew and Mark say it was performed as they were leaving Jericho; Luke, as they came nigh. It is probable that the first petition was uttered as they entered the city and was not answered then because Jesus wished to test his faith. Hearing that Jesus was passing he began to cry out and say, Jesus, thou Son of David, have mercy on me. He had heard of the many wonderful works that he had done—of lepers cleansed, the casting out of demons, the eyes of the blind opened and the dead raised. He believed in him and was satisfied that in him there was hope for his being healed of his great affliction. He determined, therefore, not to lose this opportunity of applying for mercy. In his cry there was a double confession. First, of his power to heal; and, second, of his Messiahship, for the name, "Son of David," was the popular designation of the Messiah. There were many obstacles in the way. The crowd was great. He was blind and could not, therefore, easily make his way through it to where Jesus was. Besides these difficulties, many of the crowd rebuked him and bade him hold his peace. The greater the difficulties in the way, the stronger his faith became and the more earnestly he cried, Thou Son of David, have mercy on me. He keenly felt his need, and felt that such an opportunity might never be offered again.

49-52. And Jesus stood still, etc.—Jesus heard his cry and stopped. He is ever ready to hear the cry of the believing and persistent petitioner. What a contrast between the conduct of the crowd and Jesus. The one rebuked and discouraged, the other listened and encouraged. He had the blind man called to him. Those who, a short time before, wished to stop his appeal for mercy, now gladly say to him, "Be of good cheer, rise; he calleth thee." They knew what blessings awaited him. Straightway he obeyed the call. Casting aside his outer garments, lest it hinder him, he rose and came to Jesus. "What wilt thou that I should do to thee?" asked Jesus. Bartimeus, that I may receive my sight. Jesus asked this question, not that he did not know, but to make him state more specifically his want. Restoration to sight was the one thing he wanted above all others. Go thy way; thy faith hath made thee whole. And straightway he received his sight and followed him. He who, a short time before, was a suppliant for mercy, now goes his way rejoicing in mercy received and glorifying God.

An old colored woman having heard that a man of her own race had been sent to the legislature of his State, shook her head sorrowfully and said:

"Well, dat's de way hit goes; when folks does wicked tings dey eayn't spect anything but to be sount whar dey has to have they-selves. How long did dey send 'im dar for?"

Evidently she had in mind a State institution of quite another kind.

Blessedness of Giving.

BY PROF. J. P. DOWNING.

[An address before the Young Peoples' Christian Missionary Society, of Bowling Green Church, Virginia, and requested for publication in the MISSIONARY WEEKLY. The address was much enjoyed.—Editor M. W.]

To most of us the happiest day in all the year is Christmas day. One of its chief characteristics is that it is a day of giving and receiving gifts, and this ought to be one of its distinguishing customs; for it was on this day that the world received its first and greatest and best Christmas gift. "For God so loved the world that he gave his only begotten Son." On this first Christmas day an angel was sent to announce to the shepherds the wonderful gift. "Fear not," said he, "for I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."

You all know what it is to receive Christmas gifts, and it makes you happy to know that some one loves you and takes this means of showing it. It is one of the greatest, truest pleasures of life to feel and know that some one loves you. The happiest people in the world are those that love everybody and that everybody loves. The most unhappy are those that love nobody and that nobody loves.

Without love life is not worth living! But to know that others love us fills us with a thrill of pleasure that few things else can give. Now, one of the surest ways of knowing that others love us is to receive gifts from them and not in the intrinsic value of the gift lies its highest charm; but in the knowledge that it is an offering of love. The poor widow that cast into the treasury her two mites, cast in more than all the rich, who had cast in of their abundance. The gift was valued not by its amount, but by the spirit in which it was offered.

I hope you have all felt the joy that comes from receiving the tokens of others' affections. Life has few joys comparable to this; and I come this evening to tell you of a joy that is not only comparable to this, but that even surpasses it.

Do you know what a paradox is? Well, it is a seeming contradiction. It is that which, while it seems absurd, or at variance with common sense, is nevertheless true in fact. For example: It seems, at first sight, quite absurd to say that two rays of light may be made to fall upon the same object in such a way that, instead of doubly illuminating it, they will not illuminate it at all; yet such is nevertheless the truth. What seems more evident than that the earth stands unmoved beneath us, while the sun and the moon and the stars silently move around us? This was the great paradox of astronomy that blinded the eyes of men for two thousand years, as they vainly imagined that the earth was the centre of the universe and that for this great earth, as they supposed, were created all these lights in the heavens, to shine by day and by night for the welfare of her inhabitants alone. The truth is, as we know that the earth is only a speck by comparison, and that she very modestly revolves along with other and greater and more magnificent worlds around the great sun as their centre. Now just as for twenty centuries the minds of the past were clouded and unable to see the truth and the beauty of the material world, so are we apt to fail to see the truth and the transcendent beauty of the spiritual world.

Now, there are paradoxes not only in the visible world around us, but especially are there paradoxes in the spiritual world. You will then allow me to caution you in the beginning against forming any hasty conclusions about the facts, or the supposed facts, of this spiritual world. If we ought to be right about either, it is infinitely more important to be right about the spiritual world. I said there are paradoxes in the spiritual world, and I shall try this evening to direct your attention to one especially. I shall do this, first, because it suits the occasion; and, secondly, because we are too willing to be blinded by the apparent truth and will not accept the real truth in all its beauty.

The paradox I bring you now is that saying of our Savior's: "It is more blessed to give than to receive." Now, if we may judge ourselves by our actions, it would seem that we act oftentimes in the belief that it is more blessed to receive than to give. But if you do not believe this saying of our Lord's, that "it is more blessed to give than to receive," then you have either never given any body anything, or you gave without the real motive of giving—your heart was not in it. You gave in the only way that we are taught not to give in, that is, "grudgingly, or of necessity," and if there is anything that will make both the one who gives and the one who receives unhappy, it is to give grudgingly. But "the Lord loves a cheerful giver," and no wonder, for that is one of the prettiest sights we are allowed to see in this world. All of us love a cheerful giver. The friends and companions we love best are the generous. Everybody loves a cheerful giver. Ought not the fact alone that everybody loves him make the cheerful giver the happiest person in the

world? Truly, "it is more blessed to give than to receive."

Have you never given when it sent a thrill of joy through your whole being? I cannot believe that you have never felt the joy that belongs to a cheerful giver. I must believe that each one of you has somewhere some one that you love and to whom you give many tokens of your love.

Love is the true motive of giving. God so loved that he gave. He gave his only Son, and he promises in him to freely give us all things. And every day he gives us every thing we enjoy in the world; he showers down upon our ungrateful heads blessings in such abundance that if we should try to count them up, we would be embarrassed by our riches. Life, health, home, friends, all—he gives us all. He gives freely and everywhere; he gives cheerfully, for he loves to give; he recognizes himself the truth of our paradox: "It is more blessed to give than to receive," and he wants us, too, to feel its truth and to make ourselves happy by cheerful giving.

I do not believe that we are taught to give in order to benefit God, nor that we are taught to give especially to aid his cause or to help the poor. I believe we are taught to give especially for our own welfare and happiness.

We are taught to give in order to keep us from becoming ungenerous—and what is more unlovely than an ungenerous soul? a soul always ready to receive but never ready to give. We are taught to give in order to keep us from accumulating riches; for "how hardly shall they that have riches enter into the kingdom of God!" The only soul we are allowed to see in the lower world is the soul of the rich man, who was clothed in purple and fine linen, faring sumptuously every day, at whose gate lay the poor beggar, Lazarus, desiring to be fed from the crumbs that fell from the rich man's table. The rich man's sin seems to have been that he had his good things in this world and made a selfish use of them.

We are told of another rich man who had wealth sufficient for many years and who was planning how to pull down his barns and build greater, where to bestow his goods; but his foolish soul was required of him the same night, and over his grave God wrote this epitaph: "So is he that layeth up treasure for himself and is not rich toward God." We are taught to give because giving will cultivate in us those two beautiful graces that stand first in the list of the fruits of the Spirit—those two graces that all of us admire in others and desire for ourselves—love and joy. I believe we are taught to give for the very reason that it is more blessed to give than to receive; in other words, I believe that we are never taught in our Bibles to do anything that is not for our own highest good.

To whom ought we to give, and how much? Most of us, I am sure, give our best gifts—whether of time, or money, or kind deeds, or tender words, or encouraging smiles—to those we love best; and the more we give to them, the more we love them. Now, if we are truly Christians, we love our Father in heaven first of all, and loving him, we shall not find much trouble to decide how much to give him.

What does he want us to give? The first thing he wants us to give is ourselves. He wants our hearts and their very best affections. It is not worth while for me or anyone else to argue to you how much you ought to give to missions, or to any other good work, until you have given your heart. It would also be a waste of my time and of yours to argue that, if you have given your heart to God and love him more than you love anybody or anything else at all, you would feel it a privilege to give to him and would be always thinking of some way to show your love; for you know very well that when you love anybody very much you are willing to share anything with him and to do anything for him; and you count it a pleasure, not a duty.

I know many people that I love and I have reasons for believing that they love me. I am willing to give them my time, my labor, my sympathy, and, in fact, almost anything I have; and I believe many of them are willing to do the like for me. Now this knowledge that I love others and that they love me, fills me with a pleasure that can hardly be surpassed; and while it sends a thrill of pleasure through my whole being to receive any, the slightest, token from others of their love, yet a higher and a truer joy possesses me when I give them some token of my love. Truly, it is more blessed to give than to receive!

But you ask: "How much ought I to give to missions?" I answer, As much as your loving heart prompts you to give after you have told it to the Lord in prayer and sought his guidance. As I am speaking to many who do not have yet, perhaps, made any definite plans for the future, I suggest that you seek direction from above in regard to your future. You have talents for something and not knowing positively what you are best fitted for, and knowing positively that our wise Father does know, then why not let him decide for you? Put yourselves and your future in his hands. "Trust in the Lord with all thine heart; and lean not unto thine own understanding: in all thy ways acknowledged him; and he shall direct thy paths."

Now, if he should point out as your path the one that leads away from home out into the mission field, be not afraid to follow his guidance. Why should not some of you train yourselves for the grand, the noble work and go? We somehow think that the people that go as missionaries are a different kind of beings from us; but they are not. A friend of mine at college—a class-mate and a teacher in the same mission Sunday-school—has gone to Japan, and who knows but that some of you may be called to go? If you see the duty lying straight before you, do not seek to avoid it, but courageously and trustfully go to meet it. I should be glad if I could say that I knew many that had given themselves—the best of all gifts—to the god-like work of carrying the glad tidings to those yet in ignorance of the true God and were thus directly working in the cause in which we are here only incidentally engaged.

"Shall we whose souls are lighted With wisdom from on high: Shall we to men benighted The lamp of life deny? Salvation, oh, salvation, The joyful sound proclaim, Till earth's remotest nation Has learnt Messiah's name."

DIED.

[DEATH NOTICES NOT EXCEEDING SEVENTY WORDS (or ten lines) are inserted free. One cent is charged for every additional word; payment to accompany the notice. Persons requesting their pastors or others to prepare and send such notices, should furnish them the necessary amount to forward with the same.] Those sending obituary notices will please count the words and forward payment with notices. Verses inadmissible.

The death of our dear Bro. Henry Reckord was sad news indeed. He was an elder in the Jerusalem Church, Md., and was a pure Christian, good, kind and liberal. The church, the poor and the community will miss such a grand man. Oh, the loss to his family! Struck with apoplexy; without a word to friends, in one hour his spirit was with God, who doeth all things well.

S. D. SINGLES.

On February 18th, in Louisa county, at the home of her brother-in-law—Bro. J. Foster—died Miss Lizzie Talley, aged fifty-six years, who united with the church at Salem, under Bro. Abell's preaching. Sister Lizzie was a gentle and amiable being, a Christian indeed, in whom was no guile; a companion, a friend and help whenever needed; a ministering angel at the couch of pain and suffering, whose useful life of self-sacrifice was spent in doing good. Surrounded by near and dear relatives and loving friends, in the full assurance of faith, in the bright hope of immortality and with a resignation peaceful, calm, angelic, she yielded up her trusting spirit to the Lord who gave it and sweetly fell asleep in Jesus. May that adored and loving One, whose blessed mansion has received our sister, comfort the hearts of those who weep because she is not here.

R. H. A.

At her home, on Frazier Street, Toledo, Ohio, Sister Ollie Lyons, wife of Prof. G. K. Lyons, Principal of the Jefferson Street Schools, departed this life on Saturday evening, February 23rd, at 11:30 o'clock. Sister Lyons had only resided in the city for six months, but had won many friends, and had made herself useful in church and Sunday-school work. She was at church on Sunday, the 17th, and sang in the choir and taught in the Sunday-school. She was also present on Monday evening, but on Tuesday evening she was taken down and passed quietly away on Saturday evening; her last words being those of a victor conquering in the conflict. She leaves a husband, son, father, mother, two brothers, a sister and a host of friends to mourn her loss.

J. L. McDONALD.

Having heard with heavy hearts the sad bereavement of our beloved brother, Elder James A. Perdue, in the death of his wife, we offer the following lines for sympathy and consolation:

Sister Perdue's life was exemplary and worthy of imitation, and in her death, which was a grand triumph of the gospel, Bro. Perdue's loss is irreparable. His two little children, John and Mary, being deprived of the training and influence of a pure loving mother, and the husband of the unselfish counsel of a devoted wife, and her many friends; for indeed she had many (we all loved her), of a gentle, kind, patient friend. Be it, therefore,

Resolved, By the Church of Christ of the Northwest District of Georgianian Convention assembled, that the heart-felt sympathy of the church be tendered Bro. Perdue in this his sad loss, and assure him of the sincere prayers of the church to the all-loving Father of Heaven to sustain and bless him in this hour of trouble.

R. M. MITCHELL, Chm'n.

S. K. HOGUE, Sec'y.

Sylvester N. Tyler passed away from earth into the presence of his Lord on Wednesday, February 20th, 1889; aged forty-nine years. He became a Christian when he was about eighteen. Was one of the original members of Main St. (now Marshall St.) Christian Church, and held the office of deacon for many years. Bro. Tyler was one of the best of men. He delighted to come to the house of the

Lord, and often came when too sick to hold up his head. His frequently-expressed wish was, "I would like so much to be with you at church." Though confined to his house, almost exclusively for eight months, and entirely so for four months, he bore his sufferings with remarkable fortitude, and subordinated his will entirely to the will of his God. How often he would say, "The Lord's will be done." "Death," said he, "is not to be feared. Dying is like going from one room into another. Heaven isn't far off. A very thin veil separates us from glory." Deeply conscious of his own imperfections, and truly lamenting everything he had ever done inconsistent with his Christian profession, his faith took hold of Christ with a firmer grasp; and for pardon and mercy and grace divine, his heart went out in sincere thankfulness. His parting words to his children and his friends were tender, solemn and impressive. He quoted text after text of Scripture during his last hours, and peacefully departed to be with Christ. "Let me die the death of the righteous and let my last end be like his."

L. A. CUTLER.

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THURSDAY, - - MARCH 14, 1889.

The Godhood of Christ.

REPLY TO BRO. LONG.

Bro. Long's second article against the Godhood of Christ will be found in this number of the MISSIONARY. We are persuaded that Bro. Long's aim, like our own, in this investigation is to ascertain what the Scriptures teach concerning the nature of our Lord. That they declare Jesus Christ to be the Son of God, divine as well as human; that they testify to his existence prior to his incarnation, and that the question of his divinity "lies at the foundation of our holy religion," we, both, acknowledge and believe. But, on the other hand, we claim that Jesus Christ was "both God and the Son of God" while Bro. Long denies his Godhood.

When we speak of the divinity of Christ we mean his essential deity. With us, to say that Jesus is divine is tantamount to saying he is God. Bro. Long, on the contrary denies that Jesus was divine in the sense of his being essential deity. But let us again open the Bible and consider what it says, for we desire to speak where it speaks and be silent where it is silent.

We gave four reasons for saying that I John v: 20. referred to Jesus Christ as "the true God and eternal life." Without traversing the ground again we will summarize and add one or more reasons for our view: (1). The grammatical construction favors it. (2). The adjunct phrase, "eternal life," is applied to Christ elsewhere in this Epistle, I John i: 2. (3). John was wont to speak of Christ as the "life," but not to speak thus of the Father, as such. See (Jno. vi: 35, xi: 25, xiv: 6, I Jno. i: 1-2, v: 12). (4). To say the word *ontos* (this) refers not to Jesus Christ is to make John use unmeaning repetition, saying substantially that "the true God is the true God." (5). To say that John in this passage declared Jesus Christ to be the true God is to say only that he spoke in harmony with himself (See Jno. i: 1-4, x: 30, xiv: 9-11, xx: 28, I Jno. i: 1-2). (6). To affirm that John did not in this verse mean Jesus Christ as the true God, would be equivalent to saying he used language liable to be so misunderstood as to lead many into the idolatry against which in the succeeding verse he warns Christians. Mark you, that if Jesus Christ is not God then every one who worships him as God is guilty of idolatry. For Jesus himself taught the command: Thou shalt worship the Lord, thy God, and him only shalt thou serve. Matt. ix: 10. But Jesus received and encouraged the worship and adoration offered to himself, Matt. ii: 11, iv: 18, xx: 20, xv: 25, xiv: 32-33, Jno. ix: 35-38, Matt. xxviii: 9, xxviii: 17, Rev. v: 8-12.) In I Jno. v: 20, the Apostle had already declared that we are in God as being in his Son Jesus Christ and the statement is justified when *ontos* (this) is referred to Jesus Christ. John means to say that our being in "the true God" depends upon our being in Jesus Christ, and

that our having "the eternal life" depends upon our having Jesus Christ—who is "the true God and the eternal life."

Bro. Long says we mistook him entirely in his former remarks on Jno. i: 1. We did "turn and read" his article carefully, as he requested, but found no reference whatever to the *Tripitarians* in the paragraph. He had them in his mind, no doubt, but said nothing of them in connection with this passage. We are sorry Bro. Long did not even attempt to explain what John meant by saying, "the Word was God."

We take no exception to the quotation from Horne, nor to the principle of Hermeneutics furnished us by our beloved Brother except to say that against what we have affirmed they have no point.

Bro. Long says: "John writes and gives to the world his record, not for the purpose of proving that Jesus is the true God, but for the purpose of showing beyond any reasonable doubt that he is the Christ, the Son of God."

This is what he calls "the general scope of John's writings concerning Jesus Christ."

It is true that John does say—xx: 30-31:

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

John says "these (i. e., the signs) were written" for the purpose indicated; but did John write nothing more than "signs"? Is the beloved Apostle, from the beginning to the close of his record, only telling of miracles and wonders wrought by the Savior? Certainly not. There are whole chapters in which not one "sign"—wonder or miracle—is mentioned.

There are passages in the gospel according to John to show that the *divine* in Christ was God, Jno. i: 1; x: 30; xiv: 9-11; and xx: 28. "*Logos*" (Word) says Mr. Campbell (see Living Oracles) is chosen by the Holy Spirit in Jno. i: 1 as the proper name of the *DIVINE* character of our Lord Jesus Christ; * * and in Rev. xix: 13, it is given to the Messiah in the glorified state."

We believe the Christian world stands with Mr. Campbell in this interpretation. If, then, this be the true one, we may logically conclude that "DIVINE character of our Lord" was God, for John expressly declares that "the *Logos* (Word) was God."

"Suppose, however, that every sentence in John's Gospel record was written to prove that Jesus Christ was the Son of God, would that prove that he was not God as well as the Son of God? By no means. Neither Bro. Long nor any man can show that the title Son of God excludes or contradicts the other title "the true God."

Again, even admitting that the entire Gospel was written by John to prove Jesus Christ the Son of God, it does not follow that his Epistles were written for the same purpose. As a matter of fact, the Epistles and Apocalypse were written to those already believers in the Son of God.

Bro. Long affirms that "the scope of the whole New Testament concerning Christ, is that he is a being distinct from God whom he claimed as his Father."

In support of this proposition he quotes Jno. v: 26, vi: 57, and xiv: 28. These passages, it will be observed, do not represent "Christ" as "a being distinct from God;" but only assert a distinction between Fatherhood and Sonship. The Father is the Sender, the Son is the One Sent.

Here is where the confusion arises in many minds. What is the meaning of the phrase, the

Son of God? It applies to the HUMANITY begotten of God and born of the Virgin Mary (Luke i: 26-35 compare with Isa. vii: 14; also Ps. ii: 7. and Ps. lxxxix: 26-27.)

We will again quote Mr. Campbell (Ch. System P. 23):

"While, then, the phrase 'Son of God' denotes a temporal relation, the phrase 'the Word of God' denotes an eternal, unoriginated relation. * * 'The Son of God' began to be in the days of Augustus Cæsar."

Let it be always remembered that the terms "Father" and "Son" are necessarily correlative terms. Neither is the absolute appellation or definition of God. Hence one becomes illogical in using the terms "Father" and "God" as convertible terms, one being *relative* and not *absolute*, and the other being *absolute* and not *relative*. If God became the Father of the Son in time, then there was a time when the Son of God did not exist, as the Son; and when God did not exist as the Father. But there never was a time when God did not exist, and never a time when the Word (Logos) did not exist, and these were one—"The Word was God." Bro. Long says that Jesus calls the Father, "the only true God." He refers probably to Jno. xvii: 3, which is as follows:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Eternal life is said to consist in knowing the only true God, and Jesus Christ whom he has sent. Compare this with other passages and the meaning is clear. John says: "He that hath the Son hath life." I Jno. v: 12. "Whosoever believeth in him (i. e., Jesus Christ) hath eternal life." Jno. iii: 15. "He that believeth on the Son hath everlasting life." Jno. iii: 36. The explanation is that Jesus Christ was both the "Word," or the true God, and the *Man* Christ Jesus. The only true "God" was in Christ reconciling the world unto himself." The relative clause in the passage "whom thou hast sent" refers to "the *Man* Christ Jesus (I Tim. ii: 5), born in the days of Augustus Cæsar. The expression "sent" used by, and with reference to, the Savior's coming into the world occurs between thirty and forty times in the Gospel of John and means that Jesus Christ was begotten of Jehovah. E. (g. see Jno. iii: 17; iv: 34; v: 23-38; viii: 16; ix: 4.) In John ix: 4, Jesus says he must work the works of him that sent him, while it is day, for the night cometh, when no man can work. He evidently refers to his Human not to his Divine, as thus to be limited by the night of death. While Jesus Christ could say "My Father is greater than I" he could also say "My Father and I are one." There was the one true Divine nature common to both Father and Son, while the Son was differentiated from the Father in that he was born of woman.

Bro. Long in his former article speaking of Jesus as crying on the cross, "My God, my God, why hast thou forsaken me," says:

What did he mean—was it the human nature crying to the divine? If so, the divine nature had forsaken the human nature before death, and nothing but a human sacrifice was offered upon Mt. Calvary.

His conclusion does not follow from his premise, as we shall show. But first let us suppose it was not "the human nature" that cried, but the *divine* nature in Christ. We then have the picture (1) of one divine being forsaking another divine being, or two divine wills in conflict one with the other. Would the Father, whose name is Love, turn away from his "only begotten and well-beloved Son?" Was he,

who, as Bro. Long says, "came down" "from dwelling in the bosom of the Father," "was sent of God a willing messenger," to die for our sins,—was he forsaken of God the Father? We know the heathen Greeks represented their gods as hostile and angry with each other, but THE UNKNOWN God whom Paul declared unto them never forsook the Savior. We have the picture (2) of one divine being, who came from heaven, dependent on another divine being. Whereas divinity needs no prop—not even a second divinity to sustain it. "The Lord our God is one Lord" whom we are to love with all the heart and with all the soul, and God cannot forsake himself. What, then, are we to understand by the passage? We understand that our Elder Brother—the Manhood of Christ, in bearing our sins, in the throes of his fathomless anguish felt all the "waves and billows" go over him and in the words of the lesser David cried, "My God, my God, why hast thou forsaken me?" (Ps. xxii: 1.) Had the "God of his life (Ps. xlii: 8,) forsaken him?"

Had God forsaken David? No! A woman may forget her infant child, but God never forgets nor forsakes them that are his. The soul of Jesus reduced to the depths of a horrible darkness, cried out, "My God, my God, why hast thou forsaken me?" Let our own poor experience, as well as a worthy conception of the true God and his holy word, teach us that God did not forsake his own.

Was then the offering on Calvary merely "a human sacrifice?" Suppose we say it was a divine sacrifice. Can Deity die? Did that Word, the "eternal and unoriginated," cease to be? Certainly not. And yet the sacrifice was more than human, because God, not man, was the Father of the *Man* Christ Jesus.

We reverently submit the foregoing exposition of a most sacred and confessedly difficult expression, believing it to be both scriptural and rational.

Editorial Notes.

—George Darsie, of Frankfort, Kentucky, and one of the editors of the *Apostolic Guide*, made a visit to Richmond last week and delighted the brethren of Seventh Street Church by a sermon on Wednesday night. He also gave this office a pleasant call. He informed us that his congregation raised \$200 for Foreign Missions on the first Sunday in March.

—Bro. Long will furnish one more article on "The Godhood of Christ." This, with our reply, will close the discussion between us. We have many indications that the subject has awakened a deep interest among our readers; and, although it has occupied more space than we expected, still, if by means of it our brethren shall be stimulated to a more diligent study of Scripture concerning the nature of Christ, we shall be glad to have given it so much attention.

—We have received the following, and wish it were practicable for us to be present and enjoy the happy occasion. We tender our congratulations, however, and hope Brother and Sister Power may live to reach their fiftieth anniversary under skies as bright as they are to-day:

1874. 1889.
Fifteenth Anniversary.
Mr. & Mrs. Frederick D. Power.
Reception.
Monday, March 18th,
Sunday-school Room,
Vermont Avenue Christian Church,
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No Presents.

—When kindness and unselfish devotion to the well-being of others is wanting in the church it is like a cheerless house with-

out a fire, and without a welcome. To look on the interests of others, to love our brethren as ourselves, is the necessary and pleasant duty of those who love God. To think charitably, even mercifully of those who do not think as we think, nor do as we do, is a duty which if performed will bless us in the judgment. Dwell in self-love, on the other hand, is to dwell in the warmth that comes from below, not from above and will assure one's final condemnation.

—In this issue will be found a call from the General Board for a General collection for the home mission of the East South and West, the first Lord's-day in May. The secretary asks for twenty thousand dollars. We move to amend by making it fifty thousand; and we think a move all along the line ought to raise it. We have estimated that if only one third of our people are in attendance on the first Lord's-day of May, we may excuse one-half of them from giving, and yet raise fifty thousand dollars by getting an average of fifty cents from the balance. And who cannot raise or save fifty cents for this good work. Truly we are "playing at missions" at our present giving. We favor the move all along the line.

—"The Prodigal Son" was glad to see his father and be welcomed home. But do you suppose he was half as glad to see his father's face "as the father was to see him again at home safe and sound? We do not think the Prodigal's joy comparable, at all, with the father's joy. The brightest color in the picture is compounded of the father's love and joy. That love was so fatherly, so tender, so merciful. That joy was so pure, so divinely pure. The father's estate was not increased, his riches were not multiplied, his fame was made no brighter, his power was not augmented, but his heart sore so long with grief was healed, his prayer was answered, his anxieties, and his fears were swallowed up in the joy of seeing his "lost" boy found, his "dead" son alive again. Let us learn from this parable that our joy in going home to our Father's house cannot be compared with our Father's joy in greeting and welcoming us. As the heavens are high above the earth so the love of God is higher and fuller and infinitely better than ours. Nothing can separate us from the love of God in Christ Jesus our Lord.

North Carolina Notes.

BY J. J. HARPER.

I desire to remind our brethren in this State, and my brethren in the ministry especially, that a collection for Foreign Missions is due and called for this month. None should neglect it. What congregation will give the largest amount? And whether the largest or the smallest, do not fail to give. It may be only a "drop in the bucket," but that matters not, the "bucket" is filled with "drops." Brother, have you ever given anything to send the gospel to the heathen, who know nothing of the true God, and of Jesus the Savior? If not, let not this opportunity pass without giving. If you have done much, try to do more."

Our union meeting will convene on Saturday before the 5th Sunday in this month. (In one or two districts I believe they meet on Friday.) Delegates should be appointed, and collections made to swell the missionary fund. Our missions in North Carolina are in need of funds, and are suffering on this account, and are more or less dependent on the contributions sent to the Union meetings.

The writer, if nothing prevents, will attend the Union meeting at Pleasant Union, Sampson Co. (It will be a favorable opportunity for subscribers to this paper to pay up, and renew for another year.) Let us have a large gathering

and large contributions, and let us meet in the spirit of the Master and have a good time.

I understand that the managers of the Fish, Oyster and Game Fair, recently held at New Berne, excluded all gambling concerns from the enclosure. In doing this they did themselves credit, and performed a valuable service for God and humanity. They took the responsibility of a "new departure," and that in the interest of right and against wrong, and for this they are entitled to the thanks of all good people. They have set an example that might well be followed in the management of the State Fair at Raleigh. Some Fairs are a shame upon our civilization and an insult to our holy religion, and ought to be condemned by all Good people. If a State or a section cannot sustain an exposition of its agricultural products, its natural resources, and evidences of industry and enterprise of its citizens, without harboring and encouraging a lot of tricksters, sharpers and thieves, they ought to disband and engage in some honorable business. It is well known that some of the lowest specimens of human depravity frequent such places to ply their diabolical tricks and impose upon the unsuspecting and unwary, and that many well-meaning but inexperienced persons fall into their hands and become an easy prey to their heartless greed. Let us have Fairs from which corrupting and fraudulent dens are excluded, or let us have no Fairs at all. Conducted properly, Fairs do good; conducted improperly, they do harm. Christians should speak out on this subject, and that in no uncertain sound.

Nebraska News.

BY CHAS. HAZELRIGG.

Bro. C. P. Evans is in a successful meeting at Brownville.

A report from our college at Fairfield indicates prosperity.

The brethren at Wisner are calling for a meeting and an organization.

Our Sunday-school Evangelist, Davis Errett is holding an institute at Hampton.

This has been a favorable winter for protracted meeting and many of our churches have had large gatherings.

Our North Platte Evangelist, E. D. Eubank was in a meeting at Merner, Custer county, when last heard from.

The foundation of the Nebraska Christian University at Lincoln is finished. The building will probably be completed during the year.

Bro. Abberly, who recently came to Nebraska from England, is preaching regularly for the church at Nelson. At present he is conducting a series of meetings.

State Evangelist Barrow recently closed a meeting at exeter with 28 additions to the congregation. He is now at Blue Valley. His labors so far this winter has been crowned with great success.

Bro. VanCleave, of Harvard, is off on a tour to foreign lands. He is giving a report of his travels in the *Christian Oracle*.

Many of our congregations in the State are without pastors. The demand is greater than the supply.

Wakefield, Dixon county, wants a preacher. Bro. H. H. Rawlings, a leading hardware merchant of that place is the elder.

Two young ladies made the good confession at our regular services at Waterloo the last Sunday in February. They were baptized at night.

Bro. J. K. Reid is in the real estate business at Omaha, but he preaches every Lord's-day at Plattsmouth, twenty miles from his home.

The new house of worship of the First Christian Church at Lincoln will be completed sometime this spring. It will cost nearly \$50,000. Bro. C. B. Newman is pastor of the church.

State Evangelist Boles is in a meeting at Tecumseh. Up to February 20th there had been fifty-one additions. This congregation built a church-house this winter at a cost of \$3,000.

Bro. A. Martin of the First Christian Church, and J. B. Johnson of the Walnut Hill Church, Omaha, are doing good work. They are having additions almost every week.

WATERLOO, NEB.

Mountain Siftings.

BY CHAS. S. LONG.

If the "Siftings" for the present seem to be a little controversial in their character it is only because of the spirit of investigation which is anxious to arrive at the truth for the truth's sake. I like the spirit of Bro. Spencer's articles, however much I may differ from his conclusions, and I believe that a friendly and Scriptural comparison of views on such an important subject as the one under consideration can only result in good. I do not know of a more important question than the "divinity of our Lord Jesus Christ," because it lies at the very foundation of our holy religion.

While I did not think Bro. Spencer was a Trinitarian, in the orthodox meaning of that term, yet I could not understand how his views on the "Godhood of Christ" would bear any other construction. If, as he says, "Jesus is the true God," we have God the Father and God the Son, for, if the Father sent the Son, then he himself is not the Son whom he sent, and only the Godhood of the Holy Spirit would be needed to make out the Trinity as taught by the creeds. Trinitarians themselves believe there is but one true God, and the Athanasian creed, from which Bro. Spencer quotes, says: "The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God."

Bro. Spencer says: "Bro. Long interprets I Jno. v. 20 differently, yes, very differently from us. We understand the beloved Apostle to declare that 'Jesus Christ is the true God.' Bro. Long understands him to mean not Jesus Christ the near antecedent, but *ton alethinon*, 'the true God,' whom the Son had given the disciples understanding to know." He says I give no reason of my own for the view I hold other than that the "circumstances of the case" require the pronoun *outos* (this) to refer to the remote antecedent and not to Jesus Christ. It is no more than right that he should desire to know why I think the circumstances of the case require the construction I put upon this passage of Scripture.

To give my reasons for thinking as I do it will be necessary for me to state a well-known principle in Hermeneutics, viz: "As every writer is accustomed to use his words in one and the same sense in treating of the same subject, so, in interpreting the books of the New Testament, a different passage of an evangelist or an apostle is best explained by a comparison of parallel passages in his own writings." The meaning of John's phraseology, for instance, is to be determined by a comparison with his own epistles." Now, if this principle be correct, then before we conclude upon the meaning of a text, so as to prove anything by it, we must be sure that it is in harmony with the general scope of the epistle. Horae says in his *Introduction*, volume 1, page 343: "Wherever any doctrine is manifest, either from the whole tenor of divine revelation or from its scope, it must not be weakened or set aside by a few obscure passages." Sometimes general terms are used in their whole extent, at others in a restricted sense; therefore, whether they are to be understood in the broadest or only in a restricted sense, must necessarily depend upon the scope, subject matter, context and parallel passages.

What, then, is the general scope of John's writings concerning Jesus Christ? None of the writings of the New Testament are so full in their declarations concerning the Sonship of Christ as is the Gospel and the epistles of John. As a matter of fact, John writes and gives to the world his record, not for the purpose of proving that "Jesus is the true God," but for the purpose of showing, beyond any reasonable doubt, that he "is the Christ, the Son of God." But I need not stop to multiply quotations from John on this point, but simply say his writings are like globes of new wine, full and running over with the facts concerning the Sonship of the Christ of God. We need not, therefore, confine our inquiries to John's Gospel and epistles, because the scope of the whole New Testament concerning Christ is that he is a being distinct from God, whom he claimed as his Father. In the preaching of Jesus he continually spoke of God,

and he most plainly distinguished between God and himself. He said, Jno. xiv. 28, "My Father is greater than I." Time and again he declared that he came not of himself, but that the Father sent him; and, in Jno. vi. 57, he says: "As the living Father hath sent me, and I live by the Father, etc.," and Jno. v. 26: "As the Father hath life in himself, so hath he given to the Son to have life in himself."

Now, remembering the circumstances of our Savior's birth, his sufferings, his prayers to his Father, whom Jesus calls "the only true God," representing himself as Jesus Christ whom the "only true God" had sent, and the "circumstances of the case" certainly require us to interpret the comparatively few passages which are thought to make "Jesus the true God" in a manner consistent with his own and his apostles' utterances. I am surprised that any one can read the New Testament and avoid the conviction that the Father alone is God. The Savior constantly appropriates this character to the Father, and we find the Father continually distinguished from Jesus by this title. How singular and inexplicable is the phraseology of the New Testament if this title belongs equally to Jesus, and if the object of the Scriptures is to reveal him as "the true God."

It is true that the adjunct of the phrase, "the true God," in Jno. v. 20, is the "Eternal Life," but that does not lie as an objection to the position I have taken concerning *outos* and the remote antecedent, because this God, whom the Son has given us understanding to know, is the only "true God," and, therefore, the primal source of Eternal Life. It is true also that Christ is called the Eternal Life, which was with the Father, and who had come from Heaven that we "might have life, and have it more abundantly," for with these words John begins his Epistle. But it is also appropriate that at the close of his written statement he should point to the primal source, that is, to God, who is himself that Eternal Life, and who had "GIVEN to the Son to have life in himself." This is in harmony with the Savior's prayer where he says: "And this life eternal, that they should know thee, the ONLY 'true God,' and him whom thou didst send, even Jesus Christ."

In the text under consideration the translators have inserted the word *even* between the two clauses of the sentence, thus destroying in a measure the distinction kept so prominently in view in John's writings. Omitting the word *even* (and there is no authority for its insertion) we read: "And we are in him that is true, in his Son Jesus Christ." Now, why did John write? Did he write to prove that "Jesus is the true God? No; but he wrote to prove that he was the Son of God. "The circumstances of the case," therefore, justify the construction I put on this verse (when I said the pronoun *outos* (this) refers not to Jesus Christ the near antecedent, but to *ton alethinon*, 'the true God' whom the Son had given the disciples understanding to know, and so we are not required to "yield our reason to the *ipse dixit*" of the scholars I quoted as "competent authority," only in so far as their "ipse dixit" harmonizes with reason and revelation.

Bro. Spencer mistakes me entirely in my former remarks on John i. 1. He says: "Bro. Long, after saying the *Logos* (Word) is taken as another term for Christ, and after substituting the latter for the former term, astonishes us by saying: 'This expresses a direct contradiction, which cannot itself be explained except by saying the terms used have no direct or intelligible meaning. If Bro. Spencer will turn and read my article carefully he will find that there is no need for 'astonishment.' I said the *Logos* is taken (by Trinitarians) 'as if' John had said: 'In the beginning was Jesus Christ, etc.' But John did not say that, and so my good brother's 'astonishment' is based upon a supposition and not upon what I said. The terms which he is criticizing were not used by John, and so 'neither John's intelligence nor God's, who inspired him, are impeached' by anything I said, and it is not necessary, therefore, to 'cut out that portion of Scripture entirely,' or even in part.

He says again: "It is natural that Bro. Long can see only con-

tradition in the passage 'if,' as he says, the *Logos* be a person." But I do not see any contradiction in the passage, neither did I say the *Logos* was a person. I do believe, however, that Christ came down from heaven to accomplish the work the Father had for him to do; that from dwelling in the bosom of the Father he was sent of God a willing messenger with glad tidings of great joy, and that he came to do for man what man could not do for himself in the matter of salvation. The nature of his being before he left Heaven on his mission of love and redemption I do not know. It is beyond the comprehension of the finite mind, and I am content, therefore, to avoid speculation and confine myself strictly to the use of Scriptural language, and believe in and preach him as "the Christ, the Son of the living God," and the world's only hope and Redeemer.

ROXFORD, W. VA.

In the Field.

BY H. B. SHERMAN.

The meeting closed at Jackson, Ohio, on the 4th, and the interest was at white-heat to the close. There was no building in the town that would seat the people that came from night to night. There were fifty-two additions in all. I do not remember what proportion were by obedience, but fully two-thirds. Several of the additions were from a class that will give much help to the church. We held two business meetings before I left, and resolved to build a house; appointed a building committee, and the work will be placed in the hands of a contractor at the earliest possible date. I will probably return and render some aid in the prosecution of the new building enterprise. I came over to Byer, Ohio, on the 5th, and have preached twice to full houses. The church here numbers about one hundred members. They have recently erected a very neat and suitable meeting-house, but they have no pastor as yet, but soon will have.

Bro. Cassidy, who has been a successful preacher, lives here, and has done more towards the establishment of this church than any other one man. He has retired partially from the ministry, and is in business.

I was called to McArthur, Ohio, yesterday, to attend the funeral of Bro. J. H. Wyman, who dropped dead in convulsions. He had always been a hale man, and his sudden and unexpected demise placed the veil of mourning throughout the whole community, where he was well and favorably known. He was a good, honest and upright man. He leaves a wife and three grown daughters to mourn, but they have hope, and are surrounded by sympathizing friends.

Bro. Dilley, from Pulaski, Pa., visited McArthur, O., to look over the field, with a view to taking the work. The church seemed to like him very much.

Bro. Kinter writes, that he has baptized three at Sweetvalley, Pa., recently; and that they are repairing their house, and expect to inaugurate an aggressive campaign against the enemy in the near future.

Word comes from home that Bro. Jackson has held a short meeting at Mill Hall, with seven or eight additions, and three more were baptized at Lock Haven last Lord's-day.

The manifold good resulting from Bro. Tyler's visit to Jackson, O., last year, prompts me to say some things along this line.

Our best preachers are locked up in our city churches, and the world at large gets very little good from their superior gifts. Men of less ability, perhaps, could not succeed in our cities at all, but our city churches cease to serve the Lord during July and August anyhow, and I think it would be the best recreation for the preachers to go out to county seats, and let there be county mass meetings held at such a time. Advertise the meeting largely, and thus give the populace an opportunity of hearing our representative men. Not that we want to extol or worship men of ability, or belittle others who are doing a much-needed work, and just as worthy, in their sphere, but to make it an occasion that will call out the intelligent who have been prejudiced. More of this further on.

I will begin a meeting at Lowellville, Ohio, on the 15th.

From Illinois.

BY B. C. STEPHENS.

ELEVENTH DISTRICT.

Our district meeting at Cuba, Ill., was not well attended. Future plans were put into execution, and we hope to do some permanent work.

Our greatest need is money and preachers.

The churches have the money; but they are not using it to the glory of God. Brethren are investing their money in real estate and letting the cause of Christ go begging. As evidence of plenty of money among the brethren and churches of our district, Bro. J. M. Tension financial secretary of the G. H. M. Board has just finished a canvass of some of the best churches in our district and secured over two thousand dollars in cash and five years' pledges. We have had some good meetings in this district recently. J. H. Carr of Cameron, Ill., has just closed a meeting there with thirty-one additions. B. J. Radford assisted M. Stephenson, of Monmouth, in a meeting, but I have not learned the results. J. M. Tension assisted U. M. Browder, of Macomb, in a good meeting with twenty additions. D. E. Hughes, of Cuba, had twenty additions, the results of a meeting in the country at a mission point. F. L. Moffit, of Vermont, Ill., had a good meeting there in January with 12 additions. J. M. Morris, of Abingdon, is in a meeting which will close out his work there, to take the field as a Sunday-school Evangelist. The writer recently held a meeting at St. Augustine with eight baptized, and at my regular appointment at Sumnum two were baptized.

L. B. Myers is in a meeting at Dallas City, a mission point; when he is through there he will assist us here in a meeting. Thus the good work goes on.

This is my fifth year in this State and I have not witnessed a more aggressive and missionary spirit among the churches than now.

The spirit of the Laodiceans, Rev. iii: 14-22, in the past few years has brooded over the churches until God has almost sowed some of them out; but God be merciful unto them and may they repent speedily.

ROSELLE, ILL.

Notes From the Field.

VIRGINIA.

PULASKI CITY, March 5, 1889.—One confession Lord's-day at 11 A. M. Two received by letter at night.

W. H. BOOK.

CHARLOTTESVILLE.—There was one addition at my last appointment at Berea, Spottsylvania county. We expect to organize a Junior Missionary Society there next fourth Lord's-day.

E. L. W.

SHAWNEE'S MILLS, March 1, 1889.—I left home on the 22nd inst., in company with Bro. Austin, for Hunting Camp, Bland county, Va., where we had an appointment Saturday at 11 A. M. I preached four sermons; two additions by letter. They have employed me to preach once a month for them.

D. A. S. LEFFEL.

SANDY BOTTOM.—There were three additions to the Laurel Church, second Sunday, one male and two females. We have not yet sold the church; are holding it for a better offer. I am hopeful of getting a new house there by August. I have visited one other point in Richmond county, and preached twice. The congregations have increased very much and brethren are becoming more active.

P. A. CAVE.

PULASKI CITY, Feb. 25, 1889.—John Boring, evangelist of the M. E. Church, recently closed a series of meetings in our city. Quite a number have been reported converted. The preacher, I learn, in trying to prove that a plurality of churches was right, as well as scriptural, said: "The children of Israel were divided into twelve tribes which was typical of the Church of Jesus Christ, which was one church, but was divided into various bodies." He said: "His name was Boring, but there were other Borings of the same family. All were Borings, but yet different. John, James, etc., were only given names to distinguish them one from the other, that we were all Christians, but had given names. Methodist Christian, Baptist Christian, etc., which were only given to distinguish us." Then I thought of Paul's letter to the church at Corinth. How did Paul know they were divided? By their names. Why did not Paul console himself by teaching the church it was but right they should be divided, while at the same time they

were all Christians, only they were wearing their given names? The Presbyterians began a protracted effort yesterday. Our prayer-meeting Tuesday night was largely attended. Interest was fine; one received by commendation. I believe before a church can be fully alive to its duty there must be an active, live prayer-meeting. The prayer-meeting is the thermometer for the church, and by it we can measure the degree of spiritual life in the church. Our Sunday-school reports new scholars almost every Lord's-day. Yesterday we baptized two ladies and last night took one confession. February 16th, Chas. Sylvester Steele, aged seven years, departed this life after an illness of several months. Burial services were conducted by the writer.

W. H. BOOK.

E. R. PERRY'S REPORT FOR FEBRUARY.

Yanceyville, \$8.02; R. M. Kent, Treasurer, 18.89; Independence, 4.84; Ground Squirrel, 3.55; King's Chapel, 4.36; Holy Grove, 6.05. Total, \$45.71.

The first Lord's-day in March the meeting was broken up by the rain. Tuesday night following I commenced a meeting at Bumpass Station and continued for four nights, with good audiences. On Wednesday of the same week I had the pleasure of meeting with the Ladies' Aid Society and encouraging them in their good work. They number twenty members and are looking for more to join in the near future. They meet the first Wednesday in each month for devotional exercises and once a week to let out work for the members to do. They can accomplish great good by continued effort as they have begun. Bro. Z. P. Richardson preaches at this point once a month, and is very popular among the members. They have an evergreen Sunday-school. I do not know any little church which is doing better than Sharon.

E. R. PERRY.

PEAKE'S, Feb. 20, 1889.—On the fourth Lord's-day in April, 1888, we organized a Sunday-school with an enrollment of fifty-five. On the third Lord's-day in July, we were delighted with the presence of Bro. R. A. Cutler, who is now attending Bethany College. On the following Lord's-day and the two ensuing weeks, we had Bro. Harry Minnick, then Tidewater Evangelist, with us. Bro. Minnick is a most zealous and enthusiastic expounder of the Scriptures. During his stay with us fifteen were added to the church, thirteen by baptism, one of whom made the good confession at the water's edge and two were reclaimed. Our beloved Bro. H. C. Garrison stepped in one evening during the meeting and gave us a most excellent and instructive discourse, long to be remembered. Bro. Cutler preached for us on the fifth Lord's-day in July and second in August. On the second Lord's-day in September we had the pleasure of listening to Bro. H. E. Ward, who was on his way to Lexington College, Ky. Bro. R. D. Harding preached for us on the third Lord's-day in December and second in January, 1889. We were much gratified to have Bro. Geo. F. McGee with us the first and second Lord's-days inst., on his way from Indiana to Hampton, Va. Bro. McGee is a most worthy and estimable young minister of the gospel. Our Young Men's Prayer-Meetings, which we have been carrying on since last September have been very well attended, and we hope, have accomplished much good. Our Sunday-school has greatly increased in interest and zeal. It has numbered 146, but on account of removal from the neighborhood it has been reduced to 131. Contributions raised \$55.50. We expect Bro. McGee to preach for us on the fifth Lord's-day in March. We have not, as yet, succeeded in getting a pastor but hope to do so very soon.

JNO. A. TIGNOR.

NORTH CAROLINA.

KINSTON, March 5, 1889.—Bro. J. J. Harper's suggestions regarding the song book question are very good and timely if any general change of books is expected in North Carolina. But he will pardon me for reminding him and the brethren that both the missionary and Sunday-school Conventions, only two or three years ago, recommended the use of Popular Hymns as the cheapest and most suitable book for use jointly in the church and Sunday-school. The result is that a large majority of the churches and schools of North Carolina are using that book with good results. Let the publishers issue an edition in character notes and it will fill the bill for some time yet. Let us work for uniformity at any rate.

H. C. BOWEN.

OHIO.

TOLEDO.—Our meeting still continues. Twenty-eight have made the good confession, two have been reclaimed and three have united by letter. There are more to follow.

J. L. McDONALD.

SALEM, Feb. 25, 1889.—We closed last night the most successful meeting that has been held in this city for a long time. One hundred and eighteen took their stand on the Lord's side. They were of all ages, and among the best people in our city. Our church was built a few years ago at a cost of thirteen thousand dollars, and now it is found that both Sunday-school and audience room were

made too small. We are contemplating establishing a mission in the northern part of the city.

T. E. CRAMLET.

URBANA, Feb. 25, 1889.—I have been present most of the time in the great meeting of brethren Updike and Hawes at Springfield, Ohio, and perhaps a word in regard to it will be of interest. When the meeting began, February 5th, there was about thirty actual members in the church, and they had by the help of the State Board been maintaining preaching one-half of the time for about six months. Bro. Updike speaks the truth with great plainness and power and soon had large numbers interested, and the result of the seven weeks' effort is 220 additions, making a good, strong congregation. They have promptly called Bro. B. C. Black, of Decatur, Ind., to be their pastor and keep the good work going on.

N. J.

O. C. M. S. SEMI-ANNUAL OF DISTRICT 2.—This Convention was held at Edgerton, Ohio, March 1-2. Matters pertaining to Sunday-school work and missions in the district were freely considered. Bro. A. Wilcox was present and added much to the interest. Among the many questions discussed the following may be of interest to the readers of the MISSIONARY WEEKLY. "How care for the churches?" To care for a church means to develop it fully in the right spirit and the right action. A church may be faithful in Sunday-school work and the prayer-meeting, and still not be properly cared for. It may have a large and earnest prayer-meeting and not be properly cared for. A church to be properly cared for must have the missionary spirit and have this spirit properly developed. A man may be well clad yet if he neglects his feet does he care for himself as he ought? A church may be active and generous in all home work and have no interest in the nations. If this is the case does it care for itself as it ought? A man must care for his heart as well as his head. Suppose one church should say: "We will do everything but observe the Lord's Supper." Suppose another church should say: "We will do everything, but we will not do anything to give the gospel to the world. We will do all we can to make the congregation to which we belong flourish." Which of these two churches would come the nearest to being a Christian church?

W. O. MOORE.

TENNESSEE.

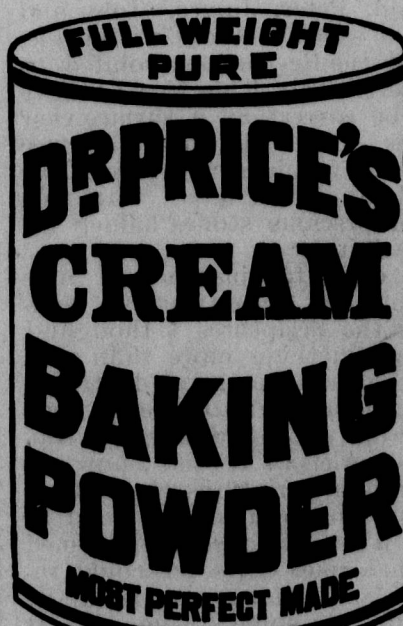
GLASS, March 1, 1889.—Obion county is part of that wide territory along the Mississippi river which is famous for its rich production of wheat and corn; and yet far enough from it that the malaria, common to river districts, troubles us but little. The disciples began work here with the early settling of the county, the first congregation numbering only eight members. The growth has been slow but steady. We number now about twelve hundred in the county. The membership of this twelve hundred is divided among thirteen congregations. Among this number of disciples there are ten ministers, most of whom are "home material," being reared and educated among the people with whom they labor. There are yet places in the county where the primitive gospel has never been preached and consequently many persons who have never heard our plea.

C. C. BROWN.

KENTUCKY.

WEST LIBERTY.—Within the last six weeks Bro. D. G. Combs, the District Evangelist, and I have held two meetings, resulting in 140 additions to the church. The cause is growing in Eastern Kentucky. Bro. Jesse Walden is in a fine meeting at Hazel Green, the place of the C. W. B. M.'s mission school.

J. M. DOWNING.



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In writing to Advertisers please mention the Missionary Weekly.

"How Readest Thou?"

BY J. L. McDONALD.

Some years ago I saw a puzzle-card of very wonderful construction. It contained a beautiful landscape view. Towering trees, green, grass-covered hills, wild, romantic ravines, abrupt, dangerous-looking ledges, undulating, river-veined valleys—all these, and more, too, in seemingly perfect outlying beauty. What struck me most forcibly was this. The picture seemed to have been made for, and only for, the landscape view. Ninety-nine men out of every hundred would have taken it up, admired it, and cast it down again without discovering the mysterious, yet finely modeled, features of a sleeping beauty. The hundredth man would likely have done the same, but for a line assuring him that in it was something to be revealed. After having been told of the surface-veiled beauty, I spent some time in looking before I found the object of my search, so prone am I to look upon what appears to be all. When my "eyes were opened," however, the great mystery to me was why I had not seen it at first. Why, I could see nothing else! The surface-picture had faded. The large smooth stone, upon the edge of which grew a scraggy bush, contained a finely chiseled profile; those barkless logs, the rounded and dimpled arms, those crevices in the ledge separate the tapering fingers. The undulations of the valley are the folds of the robes, and those shadows from yonder tall trees give shape to elegantly formed gaiters. By this strange metamorphosis the landscape view was gone, the stone was no longer a stone, neither the valley a valley. Old things had passed away, and all things had become new. The old remained for the uninitiated, but no longer for me. When the last impressions had been formed there were no places left for the former ones.

Some years later a similar change was experienced in my study of the Scriptures. My first impressions of the Scriptures were about these: This book was ordered written by Jehovah. It contains His will concerning man, and outlines man's duty to his God. In it are recorded facts to be believed, commands to be obeyed, and promises to be enjoyed. In it are certain doctrines taught. Man ought to study the word to discover these and contend earnestly for them. If they are accepted as true and contended for, then the one who thus accepts and contends for them is a Christian, and will escape the punishment of hell and enjoy an eternal inheritance in the great beyond. They contained nothing for me but law, and formal obedience was all that was necessary—all that was possible from man. True the Old Testament contained the old law for the Jews; but the New Testament contained the new law for the world. The New Testament also contained four narratives concerning Jesus of Nazareth, the new Moses. The Acts of the Apostles contained a narrative of the successes and repulses and sufferings of Christ's witnesses, along with a statement of all initiatory requirements of sinners. The letters to the churches by Paul, Peter, James, John and Jude were charts of Christian life, and the Revelations pointed to where it led. This view I believe to be correct as a surface view now. But it is only a surface view, and does not reveal the gold and silver mines, diamonds and precious stones hidden beneath it.

I can't tell just how it came about, but one day as I sat reading the Scriptures I thought I saw something more than this. My former views of doctrines, etc., etc., began to recede. I accused myself, and harshly, too, of skepticism. If what I now saw was in the Scriptures, why had not some one told me? I tried to recall the sermons I had listened to in former years, but could remember nothing concerning it. Could it be some strange optical delusion? No, it could not be. When I looked again I saw the same mysterious form more distinctly than before, and from the printed page the doctrines, commands, etc., etc., had faded away. I felt a strange new life within me, and a strange new spirit saying, "Be as He is." This new form was a character—the character of the Christ. Each word and sentence in the Scriptures became a lens, of wonderful

magnifying power, to show Him to me as He is. His character is the fairest among ten thousand and the one altogether lovely. Where law said do, He said imitate. "If you would be like me, follow me." The Scriptures are a revelation of God only as they reveal Christ, and when they do reveal Him party hatred, sectarian bigotry and religious intolerance give way to kindly sympathy and universal love.

"How readest thou?" In the light of the former view or of the latter? If of the former, then you reduce the Bible to a philosophical treatise on the subjects of "Life," "Death," "Salvation," and "Damnation." Good it may be—superior to all that has formerly or even in the present appeared—but philosophy still; and philosophy cannot save. To you the Bible is the truth in which the crucified Christ is buried, and not the throne from which the risen Christ reigns.

More anon.

TOLEDO, O.

Board of Ministerial Education.

OR CHRISTIAN EDUCATIONAL SOCIETY.

WHAT THEY SAY ABOUT IT.

O. G. Hertzog, Rochester, N. Y.: I trust the dear Savior will smile graciously upon your endeavor.

L. Lane, Miriman Park, Minn.: May success attend your enterprise. It is a good one. God bless it.

J. F. Davis, Portsmouth, O.: To call out and educate young men for the Christian ministry is the thing to be done. I am with you.

W. K. Homan, Caldwell, Texas: Am glad to see this movement. Think it wise, timely, and good.

W. F. Richardson, Grand Rapids, Mich.: Am heartily in favor of such a movement among our people, especially if it can be so conducted as to secure the general support of our brotherhood.

B. F. Clay, Georgetown, Ky.: I heartily endorse the movement. The time has come when we not only must have more preachers, but must have them better educated.

F. D. Power, Washington, D. C.: There can be no question as to the necessity in this time of advanced thinking of a well trained ministry. Strength in the pulpit, strength in the religious press, strength in religious literature are imperatively demanded if the church would hold its own against the aggressive forces that antagonize it to-day. How shall this want be supplied without raising the standard of ministerial education, and organizing to bring forward the best measure in answer to the call. Your movement is in the right direction. It may issue in a general movement and bring into hearty co-operation all present associations among us, for the advancement of this good cause. Organize and go forward.

F. M. Drake, Centerville, Ia.: Am indeed very much in favor of a Board of Ministerial Education. What is now most needed for the spread of the pure and primitive gospel is that a grand army of talented young men be enlisted, thoroughly educated, and sent into the field armed with the sword of the Spirit in order to the conversion of the world and the securing of the millennium.

A. Clark, Add-Ran College, Thorp's Spring, Texas: Am certainly in full sympathy with your proposed enterprise. I have frequently remarked with feelings of sadness that the church of Christ in Texas is doing but little to recruit the rank of its preaching force.

A. McLean, Cincinnati, Ohio: Am in hearty sympathy with the object of your proposed organization. We are not educating one young man for the Christian ministry where we ought to be educating ten. If you succeed in getting your plan adopted I shall rejoice greatly.

R. Moffett, Cleveland, Ohio: The work you propose in reference to raising money to educate young men for the Christian ministry is a good one. Indeed, an educated ministry is indispensable to our best success. We have now reached a period in our history when we must look to educating the best material for our pulpits, especially in the Holy Scriptures. I wish you success in what you undertake to do.

H. B. Brown, Valparaiso, Ind.: Am in full sympathy with the movement which you have inaugurated. It has my hearty endorsement, and shall have my active support. In all the recent movements of the church I know of no one of equal importance. Am sure it will find favor with all Christian people.

R. H. Ingram, Beatrice, Neb.: Am heartily in favor of the enterprise. We are sadly in need of reapers.

T. H. Blenus, Savannah, Ga.: Am heartily in sympathy with the move. Think it must be the promoter of much good to the cause of Christ. Shall render most willingly any aid in my power.

This is their testimony.

C. W. INGRAM, COR. SEC.

What Must I do to be Saved?

BY L. A. CUTLER.

The question implies the lost condition of the person propounding it. It necessarily implies this. One asking, "What must I do to get well?" implies that he is sick. Asking "What must I do to feel easy, and comfortable?" necessarily supposes that he is in pain and suffering, and desires to be relieved. The sinner, realizing his condition, feeling and knowing that he is lost, naturally cries out, "What must I do to be saved?"

Taking the New Testament as our guide (what else can we take?), we find these answers.

Acts xvi: 31: "Believe on the Lord Jesus Christ and thou shalt be saved."

Acts ii: 38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."

Acts xxii: 16: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Reading the connection in every case, we discover that the first answer was given to a heathen unbeliever. He is told to "believe on the Lord Jesus Christ." As "faith comes by hearing the word of the Lord," Paul and Silas "preached to him the word of the Lord," by which he might have faith and the record states that "he (the jailer) took them the same hour of the night, and washed their stripes and was baptized, he and all his household." The risen Lord had said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

When Peter said to the enquirers on Pentecost, in Jerusalem, "Repent and be baptized, etc.," they had already heard the facts of the gospel, and believing and pierced to the heart by these facts, they were not told to believe, but to "repent and be baptized." Luke xxiv: 46-47. "Thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

The second chapter of Acts shows how "repentance and remission of sins were preached in the name of Jesus Christ," by the inspired Apostles. I am sorry that repentance and remission of sins are not preached in that way now, from every pulpit and by every church.

When Ananias, the devout disciple, sent by the Lord to tell Saul of Tarsus what he must do, said to him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Saul was already a believer, a penitent believer. Therefore Ananias does not tell him to believe or repent, but as a believer and penitent, to do the next thing required, "Be baptized." In all of these cases, they heard believed, repented, and were baptized. "What must I do to be saved?" Jesus says, "Believe, repent, and be baptized." You thus reach the promise of the Savior who loved you and died for you. Being then saved ("made safe") from your past sins, the Lord requires you, for your own enjoyment and happiness, to "add to your faith, courage, knowledge, patience, temperance, godliness, brotherly-kindness and love," and assures you that "So an entrance shall be ministered to you abundantly into the everlasting

kingdom of our Lord and Savior Jesus Christ." Dear friend, make thy salvation sure.

Church Afflictions.

BY J. M. RATLIFF.

CAUSE AND REMEDY.

In my last article I gave a diagnosis of a case of *elderism*, developed into bossism, a very serious church malady. Where is another phase of this disease? It is where that class of elders delight to turn their devoted attention to the preacher, taking special delight in domineering and bossing things generally. One so-called elder would go to the preacher and solemnly inquire, "What is your subject for to-night?" and would ask the preacher how long he expected to detain the crowd, kindly informing him that if he did not cut matters short his eldership would extinguish the lights and go home. That same elder, on his own motion, engaged a young preacher to take charge, who soon learned that he could not follow the dictates of such a man, and frankly informed said elder that he could not yield to some of his requirements. Whereupon, Mr. Elder waited till the following Lord's-day-school, for he was a self-constituted superintendent. He called on the audience, in the presence of the preacher, to stand while he (the elder) prayed. The prayer ran something after the following style: "O, Lord, have mercy upon us, for in our midst we have an untamed ass. Lord, put bits into the colt's mouth, bridle him and tame him for future usefulness. O, Lord, may success attend his labors in some other field, and may he learn there to submit himself to the authorities over him. Amen."

That young preacher, of course, shook the dust from his feet and sought other fields as per the (little pope's) prayer. He was an able young man. He has since died; but came near being ruined by that monarch of the church at —

I would recommend as a remedy in such cases, since you cannot dismiss such a man, that the organization disband, re-organize, electing another set of officers. I am aware such things are hard to deal with. But, thank God that such men are not often put in such positions.

In my next I may say something of other defects in some organizations to be remedied and avoided.

MILL SPRING, MO.

"It is Better Farther on."

BY J. BAXTER MAYFIELD.

"The governor of the feast called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Yes, the world gives its best first and its worst last. The young man may begin with the tempting wine cup, filled, not with such wine as Jesus made of the water at Cana of Galilee, but with the "wine when it is red, when it giveth its color in the cup, when it moveth itself aright"—pleasant to the taste, and exhilarating in effect at first, but at last it biteth like a serpent and strength like an adder, dragging the soul down to darkness and despair.

At first the giddy whirl in the dance—but at last purity gone, and a belighted life.

At first the infatuation of a game of cards for fun, and at last the gambling propensity ending in ruin. Not so the religion of Christ, and the service of God. Here it may truly be said, good at first but better farther on.

The Lord was good to His people in the days of Moses and David, but it was true then that "eye had not seen, ear had not heard, neither had entered into the heart of man the things that God had prepared for them that loved Him." Thus the days of the gospel are better than those of the law, as Christ is better than Moses. More light more blessings—more privileges—and more liberty. Doubtless this is what Jesus meant when He said of John the Baptist, though a greater prophet than he had not risen, "he that is least in the kingdom of heaven is greater than he."

Now hear the Apostle John, rejoicing in all the fullness of the gospel of Christ, yet looking forward to something better, and saying "Now are we sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see him as He is." What a blessed privilege to be children of God here, but greater still the privilege of being like the Savior hereafter.

Again, John paints for us a glorious picture of the home that God has prepared for them that love him. He says "No night there, no pain, no anguish, no crying; God shall wipe away every tear." No sin there. What a future for God's people! Is it not enough to make one wild with delight?

"His religion that can give sweetest pleasures while we live, 'Tis religion must supply Solid comfort when we die, After death its joys shall be Lasting as eternity; Be the living God my friend, Then my bliss shall never end."

This should reconcile the Christian to laboring on faithfully and patiently to the end, and when the end comes, to change we call—death, recognizing death, not as something to be dreaded, but as the gate way to endless life.

CHARLESTON, ILL.

The Inherent Worth of Man.

BY C. J. TANNAR.

"How much then is a man better than a sheep?" were the triumphant words of Jesus over the man with a withered arm, and they put to shame all his bigoted accusers.

"A man," said Emerson, "is like a bit of Labrador spar, which has no luster as you turn it in your hand, until you come to a particular angle, then it shows deep and beautiful colors." What you think of him depends so much on how you look at him. Jesus looked at man from the right angle, and had an exalted idea of his worth, simply as a man, irrespective of any exterior qualities, such as wealth, culture, education, and so forth.

It might be only the fierce demoniac howling in wild fury and cutting himself with sharp stones, but Jesus paused to heal him, because he was a man.

To the world it was only an old blind beggar sitting by the wayside, and he was told to hush, and not disturb the Master. But Jesus had time to stop and call him, and cure him, for he was a man.

In the sight of the Roman guard one was merely a thief, dying in shame on a cross for his evil deeds; but when he turned in faith to Jesus, with a penitent prayer, the Son of God said to him, "To-day thou shalt be with me in paradise." Other things being equal, Jesus never exalted one man above another on account of wealth, political power, however social standing, education, etc.

This is not strange when we consider the spirit of the whole Bible. On its first page stands the inspiring sentence: "So God created man in his own image, in the image of God created he him." God sends his prophets to teach man, and finally he gave his own Son to die for him. Is not this seeing the value of the soul? Obscure and unlearned persons, slaves and outcasts, when once truly converted to Christ, are described as no orator would dare picture kingly grandees. They are kings and priests to God. "A holy house, built for his habitation; a purchased possession, dear in the eyes of the Lord of all the earth." "Heirs and joint-heirs with Christ Jesus to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." Let these facts inspire us to high and holy efforts for our own souls, and in behalf of the millions of our fellowmen now in darkness, in regard to God's gracious designs for them.

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